Coloſſians I. 21, 22.

And you that were ſometime alienated, and Enemies in your mind by wicked Works, yet now hath he reconciled, In the Body of his Fleſh through Death, to preſent you holy and unblameable, and unreproveable in his ſight.

THE Holy Apoſtle in the twelfth Verſe of this Chapter, is ſpeaking of the great Work of Salvation that the *Coloſſians* had been made partakers of by the Goſpel: And in V. 13. he more particularly branches it forth, holding out even the beginnings of it in this Life, in that they are delivered from the Power of Darkneſs, and tranſlated into the Kingdom of the Son of God, and having the great Benefits of Redemption, which is the Forgiveneſs of Sins through the Blood of Jeſus Chriſt. And then in Ver. 14. he ſpeaks of the grounds of this Salvation, and from this he falls into a glorious Deſcription of Jeſus Chriſt, and firſt he deſcribes him from his Relation to God the Father, in that he is the inviſible God, and the Image of God who is inviſible. Next he deſcribes him from his relation to the Creatures, in that all things viſible and inviſible were made by him, and by him do all things conſiſt. Next he deſcribes him from his relation to the Church, in V. 18. *He is the Head of the Body*, which is, *the Church*. And next he deſcribes him from the Furniture wherewith he is qualified of the Father for his Mediatory Office. V. 19. *For in him it hath pleaſed the Father that all fullneſs ſhould dwell*: Whatever our Neceſſity calls for, it is fully, yea infinitely treaſured up in him, *For in him dwelleth the fullneſs of the Godhead bodily*, Chap. 2. 9. And then he makes particular Application of this Salvation to the *Coloſſians* in the words of our Text, where he ſhews firſt the bleſſed and happy Eſtate that they were in for the time, they being now reconciled to God. Next he puts them in mind of the wretched Eſtate they were in before

The Preface.

Reader!

YOU have here three plain Practical Sermons, preach'd by three eminent Miniſters of the Church of Scotland; the which (I muſt confeſs) come Rude enough into the World, by reaſon they are as they were taken in Short-hand, from their Authors own Lips: Yet when I come to tell you the Party that took them, how that it was a young Maiden, not exceeding 13 Years of Age and that ſhe had not been a Learner above four Months from the Age of Eleven, before ſhe writ after Miniſters and at 12 could take Sermons (reaſonably exact) from Miniſters that were not of a very fluent Speech; I ſay, conſidering all this, I hope it will not leſſen the Worth of the Authors of theſe Sermons, but the rather excuſe the rough Draft of the Tranſcriber, to whom the Lord has been bountifully Gracious. And this Example ought to ſtir up all perſons (eſpecially Youth) to an Induſtrious Attainment to the Writing of Short-hand; which of it ſelf is innocent, and may ſerve very well for the Glory of God, eſpecially in this Church. For, will it not help weak Memories, when one in a Family ſhall act the part of Heavens Scribe abroad, and then come and Crown the Day and Work thereof, by repeating it at home. Beſides, Parents may not grutch to be at a little Charge to bring their Children to that, which may prove a Meaus to carry them, in due time, to Heaven. Conſider, Reader, another Reaſon why theſe Sermons are expos'd to View is, to let all ſee and be ſatisfied, that Chriſt's Miniſters in England and Scotland Preach true and the ſame Doctrine of Salvation, and way of attaining it; which, that we may all be found in, is the hearty Deſire of

Thine, B. H.

Coloſſians

lves? This is clear from the Words; for we ſee the poſtle, after he hath ſet forth Salvation in the General, en he makes particular Application thereof to the *Co-ſians.* What will it profit any of us, to hear that Chriſt Died for Sinners, if we have not the Faith that e Died for us in particular? Our great Concernment en is, to make particular Application of the Truths God to our ſelves. And I ſhall give you theſe Four Grounds of it, or Reaſons for it. Firſt, Becauſe its Aſ-rance of the Love of God to our ſelves, that conſtrains s to our Duty: A Man will never ſerve God chearful-, if he has not ſome Senſe of Divine Love on his Heart; nd where this is, it conſtrains the Soul in a chearful manner. 2 *Cor.* 5. 14. *For the Love of Chriſt conſtrain-h us*, ſaith the Apoſtle. The Love of Chriſt, and aſ-rance thereof, will conſtrain a Chriſtian to adventure any Duty the Lord calls him unto; and upon every ffering for Chriſt that he is put to. 2dly, The aſſu-nce of God's Love will lay on us the greateſt Obliga-on of Thankfulneſs, and praiſing of God; as we ſee in e bleſt Apoſtle *Paul*, 1 *Tim.* 1. 13, to 17. Where con-ering what he had been before Converſion, ſays, I was re a Blaſphemer, a Perſecutor, an injurious Perſon, t I obtain'd Mercy; and from this he falls out into e praiſing of God; *Now to the King Eternal, Immor-l, Inviſible, only wiſe God, be all Honour, Praiſe, Glo-y*: When the believing Soul conſiders, hath God ew'd Mercy on me, to ſuch a vile unworthy Creature I? O this lays a great Obligation, and Bond on him thankfulneſs; and that Soul can bleſs God beſt, that th moſt aſſurance of God's Love. A 3d Ground of is is, becauſe this aſſurance lays a great Obligation up-the Man that hath it, to Love Chriſt who Died for ; as the Apoſtle ſpeaks, *Gal.* 2. 20. *Now I Live, not I, but Chriſt that dwelleth in me*, &c. when he conſiders, has Chriſt Lov'd me, hath he Died for me, ll not I then Love him? And this will alſo influence Chriſtian to a holy blameleſs Life and Converſation. ng hath ſo much influence to the practice of Ho-

their Converſion, that they were not only Strangers b... Enemies to God. Next he ſhews the means whe... this Reconciliation is made, it is through the Body ... his Fleſh, that is, through the Death of Jeſus Chri... And then he ſhews them the great End and Deſign ... this Reconciliation, and that is, that he might pre... them Holy and Unblameable before God: And in ... other following Verſes he exhorts them to Perſevera... and that they might not be moved from the Hope ... the Goſpel.

Now there is no difficulty in the words, only we ... to enquire what this word Reconciliation doth impo... and we are to underſtand by it, the Reſtoring of Fa... Man to the Favour of God which he loſt in *Adam*; ... 2 *Cor.* 5. 19. it's ſaid, *That God was in Chriſt, re... ciling the World to himſelf, not imputing their Treſp... to them, and hath committed to us the Word of Recon... liation.* This implies that Man was once in Favour w... God, but now Sin hath occaſioned a deadly Feud ... Enmity between God and Man, which Enmity is o... taken away by Jeſus Chriſt. Reconciliation ſometi... imports the Purchaſe of Reconciliation, as in the fo... cited 2 *Cor.* 5. 19. ſometimes it imports the Applicat... of this Reconciliation to Believers, and ſo it's to ... taken here in the words of my Text. Now the Purcha... of Reconciliation was done long before, but the Appl... cation of it is not till the Sinner be actually convert... and brought into a State of Grace; and the Sinner ... never actually reconciled, till he is Regenerated a... Juſtified.

But that I may come to an Obſervation for your u... we ſee the Apoſtle here, after he had ſpoken of Salv... tion in the general, then he labours to bring it ho... to the Hearts of the *Coloſſians*. The firſt thing th... that I obſerve is, that it is not enough for Miniſters ... Preach, and People to Hear of Salvation, but it muſt ... the Work of both, to make particular Application ... themſelves: What will it profit you to hear much ... this great Salvation, if you have no Intereſt in it ... ſelves

yet if you were farther queſtioned on what Ground your Reconciliation is founded, either you would be ſilent, or you think or hope ſo, and this is but a gueſs at beſt; for you cannot give a Reaſon or ſolid Ground for your Aſſurance. But pray Friends conſider, that you are not born Friends with God; we are by Nature Children of Wrath, and Heirs of Hell; and therefore cannot be Friends with God till there be a ſaving change wrought upon us; therefore I entreat you not to deceive your ſelves in a matter of greateſt Importance, but ſee that your Aſſurance be well grounded, that it may ſtand when you come to the Bar of God.

But there's a 2d ſort of Perſons that may be reprov'd, though they may have an earneſt deſire after the Love of God; and would, rather than the World, have ſuch a word as that in *Mat.* 9. 2. *Son, Daughter; thy ſins are forgiven*, yet they are, as we may ſay, always picking quarrels with Chriſt, and entertaining Jealouſies of him. Friends, beware of this, be Jealous of your ſelves, but do not quarrel with Chriſt, always threap kindneſs on him, you ſee how the Church pleads, *Iſa.* 63. 16. *Where is thy Zeal, the ſounding of thy Bowels, and of thy Mercies towards me, are they reſtrained? Doubtleſs, thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not, yet thou, O Lord, art our Father,, and Redeemer, thy Name is from Everlaſting.* Though the Lord, to their Apprehenſion, had rejected 'em, yet they would not quit their Claim to him; therefore, I ſay, though the Lord ſhould ſeem to deſert you, yet ſtill gripe and keep cloſe to him, and beware of harbouring jealous Thoughts of him or his Love.

But in the next place, I would preſs the Exhortation on you in 2 *Pet.* 1. 10. *But rather Brethren give diligence to make your Calling and Election ſure.* You may ſay, what way ſhall we do that? Why, will you conſider whether or no the Lord hath wrought that Work on your Souls, that he uſeth to Work on the Souls of his People? Have you had a thorough ſight and ſenſe of your loſt State and Condition? Has your Heart been

lineſs, as the aſſurance of the Love of Chriſt. But 4thly, This aſſurance fills the Heart with godly Sorrow; when a Chriſtian conſiders, has the Lord ſet his Love on ſuch a Wretch as I am? O, what am I then, that I ſhould have ſo ſinn'd againſt him, as I have done! and this makes godly Sorrow to abound in the Heart of a believing Sinner. *Ezek.* 36. 31. After the Lord has promiſed that he will turn away his Anger from the People, and cauſe his Jealouſie to depart, *Then* (ſaith he) *ſhall you remember your former evil ways and doings that are not good, and ſhall loath your ſelves in your own ſight, for your Wickedneſs and your Abominations.* There's nothing that melts a gracious Heart more than the Senſe of God's Love; this hath moſt powerful Influence upon the Exerciſe of Repentance and godly Sorrow.

But many a gracious Soul may be without the feeling, and aſſurance of the Love of God; but ſuch as walk tenderly before God, fearing to commit the leaſt Sin, or to Live in the neglect of the leaſt Duty, its a clear Evidence that the State of ſuch a Soul is ſafe; many have not the Senſe of this divine Favour, and yet they live griping to, or relying on the Love of Chriſt, and dare not allow themſelves in any known Sin, nor live in the neglect of any known Duty; the Lord allows ſuch to believe, as it is, *Eſay* 50. 10. *What Man is there among you that fear-eth the Lord, and obeyeth the Voice of his Servants, and walketh in darkneſs, and ſeeth no light:* Which lets us ſee, that its poſſible, that even a fearer of God may be without the ſenſe or feeling of the Love of Chriſt for a time; yet let not ſuch caſt away their Confidence, *Let 'em truſt in the Name of the Lord, and ſtay on God.*

Now to apply this a little.

And it reproves Two ſorts of People.

1. There's a worldly ſort of Folk that leave their eternal State on uncertainty, and this is very ſad Folly and Madneſs, for a Man to be ſo unconcerned about his eternal State, leaving it on hap-hazard; and its to be fear'd, if the queſtion were asked of you, are you reconciled to God, though ſome yet may be would ſay yes,

yet

Now the next thing I ſhall ſpeak to, is, to preſs upon theſe two things; 1ſt. Be perſwaded to embrace Offers of Reconciliation. 2ly, Labour to know that are reconciled to God. And I would preſs this fold Exhortation from two Heads of Arguments: From the wretched and dreadful State of the unonciled Soul. The 2d Head of Argument may be n from the bleſſed and happy State of the Soul that econciled to God, and in Friendſhip with him.

1ſt, Conſider the miſerable, wretched and dreadful te of the Soul that is not reconciled to God: And the Conſideration that I ſhall give you is this, That the Soul which is not reconciled to God is Sin, his Eathis Drinking, his lying down, and his riſing up, his gout, and his coming in, is Sin; and ſo is his Buying Selling, all is Sin; and what a ſad caſe is this, to be er a neceſſity of Sinning in all that a Man doth? d this is thy Caſe, poor Soul, if not reconcil'd to d; all thy Actions are Sin, thy natural Actions, thy il Actions, and alſo thy Religious Actions; your ying, and Reading, and Hearing, yea, and Preaching, Conferring, and Meditating, while in an unreconed State, all is Sin, and yet theſe muſt not, nor cannot neglected without Sin. I would not ſpeak without warnt, read *Prov.* 21. 4, 27. *The Plowing of the Wicked, is* ; and this is neceſſary innocent Action: Again, *The rifice of the Wicked is Abomination to the Lord*; and s is the caſe of every unreconciled Soul, he Sins in ry thing that he doth.

2ly, While a Soul is unreconciled to God, he is under e Power of Sin, his Luſt rules over him, yea, he is under e Power and Dominion of Satan; as his Luſt rules er him, ſo Satan enſlaves him, and the World enſnares m, 2 *Tim.* 2. 26. *And that they may recover themſelves t of the Snare of the Devil, who are taken Captive by m at his Will.* Poor unreconciled Soul, Satan has no ore to do with thee, but to ſay to ſuch a Luſt, go and ow up ſuch a Soul; we ſee how he blows up *Judas* with e Luſt of Covetouſneſs, *John* 13. and *Cain* with the

humbled and broken for Sin? Have you seen your ne
of, and gotten a full discovery of Jesus, such as mak
you, with St *Paul*, to count all other things but L
and Dung for him, *Phil.* 3. 8. Have you been perfu
ded to make an intire surrender of Soul and Body
him? Friends, if it be thus with you, its a good E
dence of your *Calling* and *Election.*

Would you know farther, that your Assurance is n
grounded? Why,

1. Consider how you came by your Assurance.
2. Consider what Effects it hath on you: And,
3. How you possess it.

For the 1st, Consider how you came by your Assuranc
Have you searched your selves according to the Wo
of God, and (as before) seen your selves Lost and Ul
done? Have you closed with Christ on his own Term
to be sav'd by him from the guilt and filth of Sin? if s
its an Evidence (as I said before) that your Assurance
good; but if it has not been thus with you, its to b
fear'd, you took up your Assurance at your own Foo
truly, an Assurance that People wyns easily to, or com
easily by, is much to be suspected.

2. Consider what effects your Assurance has upon yo
Does it make you walk tenderly with God, that y
dare not allow your selves in any the least known Si
nor in the neglect of any known Duty? if that you ma
it your care to keep your Hearts with God, then there
good Effects; but if you say, with those in *Deut.* 29.
I shall have Peace, though I walk in the Imagination
my own Heart, then your Assurance is but a Delusion.

3. Consider how you do possess your Assurance. The
are some that never doubted of their Salvation; the
have believ'd all their days; and truly this is a sign t
strong Man armed keeps the House, and therefore all
in Peace; but certainly there's no Man that hath w
grounded Assurance, but Satan will, some time or oth
assault him with Doubts and Fears; and therefore
Assurance which is always, and altogether without
and Doubtings, is much to be suspected.

ing many Promiſes to his People, *I will allure her, bring her into the Wilderneſs*, ſaith he, *and I will k comfortably unto her; and I will make a Covenant thee, with the Beaſts of the Field, with the Fowls of the r, and the Fiſhes of the Sea; and I will betroth thee to for ever.* Which imports, that all the Creatures are Enemies till thou be handfaſted, or united to Chriſt: is alſo clear from *Job* 5. 23. *I will alſo make a league thee with the Stones of the Field, and the Beaſts of Field ſhall be at peace with thee.* If once you have ace with God, then all the Creatures ſhall be at peace th you; but if God be your Enemy, the whole Creon is your Enemy; there is a Reſtraint laid on the reature by common Providence, but they only want a ommiſſion to deſtroy you, for they are, and will be, ur Enemies, while you are unreconciled to God; but ing reconciled to him, you have him on your ſide, and en it matters not who are your Enemies.

A Fifth Conſideration. While thou art unreconciled God, thou art the greateſt Enemy to thy ſelf of any, *ſ.* 13. 9. *O* Iſrael *thou haſt deſtroyed thy ſelf.* There is ne ſo great an Enemy to Man as himſelf, while in his atural State; tho' Conſcience may be aſleep for a time, et it will certainly awaken upon thee, and it will prick y very Heart, and thou wilt find thou haſt been thy wn greateſt Enemy; the unreconciled Soul is an Enemy o himſelf many ways: 1ſt, He defaces the Glory of God in his own Soul, and thereby renders himſelf loathome in the ſight of God; and by his continuing in Sin, ops the out-letting of the Grace and Mercy of God to is Soul, and makes way for the bringing down the Wrath of God on himſelf; and by fulfilling his Luſt, he ays in fuel for the tormenting himſelf through Eternity. What art thou doing, poor unreconcil'd Soul, but treaſuring up Wrath to thy ſelf continually? Thy Conſcience will be as a Fire to burn thee; and it will be ore bitter and tormenting to thee, than if melted ead was poured down thy Throat; it will be a ſharp agger to pierce thy Soul continually with Horror. It's

Luſt of Envy, *Gen.* 4. and therefore you ſee 1 *Pet.* 4. 3. *the time paſt of our Life may ſuffice us to have wr the will of the Gentiles, when we walked in Laſciv neſs, Luſts, Exceſs of Wine, Reveling, Banqueting, in minable Idolatries.* And *Eph.* 5. & 1 *Cor* 9. 10. there may ſee a Catalogue of Sins that bring the Wra God upon poor Souls, and even theſe that are re ciled to God, were under them before Converſion, *ſuch were ſome of you*, ſaith the Apoſtle, *but ye ar ſtified and ſanctified.* There are ſome indeed that free of groſs Sins, and yet they may be under the Po of Satan, for he hath more ways of carrying Sou Hell than one, he ſlays very many by Security Slothfulneſs, yea may be more than by groſs Sinning intreat you, as ye would eſcape Eternal Wrath, to amine and conſider the State of your precious immo Souls, for dreadful is the caſe of the unreconciled for its Sin, and Satan's Slave and Captive.

3ly, While thou art unreconciled to God, thou no right to the Creatures of God; thou may'ſt h Poſſeſſions, and they enlarged too; thou may'ſt h great outward Enjoyments, and by the Law of the L too, but thou haſt no right to them: It's true, t may'ſt have a Moral and Civil Right to them by Law of the Land, but thou haſt no Covenant Right them, becauſe thou haſt no Intereſt in Chriſt, for he the *Heir of all things*, Heb. 1. 2. And whereas thou h no Intereſt in Chriſt, thou haſt no real true Intereſt any of his Creatures: Many of us, it's to be fear'd, w be challenged as Uſurpers, for meddling with, and maki uſe of the Creatures; the Lord may ſay, there is one th meddled with, and made uſe of my Creatures, but never had any right to them from me; for while th haſt not an Intereſt in Chriſt, thou haſt no Intereſt any thing that is his.

4ly, So long as thou art unreconciled to God, th haſt all the Creatures for thy Enemies, they are a armed againſt thee, and the leaſt of them wants b Commiſſion to deſtroy thee, *Hoſea* 2. the Lord the maki

…er. Now what will all the Wicked be before God, but …dry Stubble, Briers, Thorns? *Isa.* 33. 14. *The Sinners in …on are afraid, and Fearfulneſs hath ſurpriſed the Hy…crites: who among us ſhall dwell with conſuming Fire, …with everlaſting Burnings?* Now you are loath to …ink of what the Apoſtle ſpeaks in *Heb.* 10. 31. *What a …ful thing is it to fall into the hands of the living God.* …be prevail'd with to make it your Care and Buſineſs …be reconcil'd to God, while he is offering to be recon…'d to you: Can you think your ſelves ſtronger than …od, to overcome him? Indeed you may, by throwing …ay your Weapons of Rebellion, and humbling your …uls before him, and yielding to him: It's very like …ne may ſay, we ſhould preach more comfortable Do…rine: Why truly if you were all reconcil'd Perſons to …om we Preach, it were more eaſie for us to pleaſe you …Preaching comfortable Doctrine: But alas it's too …ident, that the greateſt number of us are yet unrecon…'d to God; and I ſhould be unfaithful to God and …an, if I did not tell you your Danger.

Now the laſt Conſideration that I ſhall preſs this by, Remember you have a more dreadful Enemy yet to …al with than any of the former; you may ſay, How …n that be? for we have the Creature to be our Enemy, …e have Conſcience to be our Enemy, we have God to …our Enemy, Can there be yet a worſe Enemy? Yes, …rily, for you have the Lord Jeſus Chriſt, the Mediator, …ho is the Bleſſed, and only Remedy for Sinners, to be …ur Enemy; and therefore 'tis ſaid, *Prov.* 1. 24. *Behold …ill laugh at your Calamity, I will mock when your fear …meth*; and 2 *Theſſ.* 1. 7, 8. it's ſaid, that *Jeſus Chriſt …ll be reveal'd in flaming Fire, to render Vengeance on …m that know not God, and that obey not the Goſpel.* O …s, this will be a dreadful Vengeance, the Law of Ven…nce is very dreadful, but the Vengeance of Jeſus Chriſt …Mediator is much more dreadful: If thou be wound…by the Law, and the fear of the Curſe thereof, this …be cured by Chriſt the Mediator; but if he wound …, none can cure thee; if the Creatures be your

Enemy,

ſaid of thoſe, *Acts* 2. *They were pricked in the H*[illegible]*er.*)
(and well it was for them that they awakened in t[illegible] dry
Conſcience may be aſleep for a time, but when it aw[illegible]on a[illegible]
it will not only be as a Dagger to prick thee, but a[illegible]*rites*
Iron to ſcorch and torment thy Soul; when the Vi[illegible] *with*
Wrath and Indignation ſhall come upon thee, as that [illegible]nk c[illegible]
ſhall do to the utmoſt if thou continue in thy unre[illegible]*rful*
ciled State, if Conſcience awaken not here, as ind[illegible] be p[illegible]
very many do not, yet it muſt and will awaken in H[illegible] be r[illegible]
Some indeed that I have heard of, has been ſo awake[illegible]'d to
whilſt here, that they have cry'd out they have fo[illegible]od, t[illegible]
Hell already begun in their Soul; they have cry'd [illegible]ay
that they have felt the Brimſtone of the Bottomleſs [illegible]ouls
from whence is no returning; for beſides the Local H[illegible]me n[illegible]
into which all the Wicked ſhall be caſt, there is a li[illegible]rine
Hell, as it may be call'd, in their own Conſcience a[illegible]hom
O that by any thing I could ſay you would be preva[illegible]y Pr[illegible]
with, to ſeek to be at Peace with God, that ſo your C[illegible]iden[illegible]
ſcience might not be your Tormentor through Eterni[illegible]'d t[illegible]

But a Sixth Conſideration that I would preſs you [illegible]an,
to make your Peace with God, is, That as you have yo[illegible] No[illegible]
ſelf to be your Enemy, ſo you have God to be yo[illegible] Re[illegible]
Enemy, and that is yet more Dreadful, he ſays *Levit.*[illegible]al w[illegible]
You have walked contrary to me, and I will walk contra[illegible]n th[illegible]
to you. We ſee what a ſad caſe Holy *Job* was in, wh[illegible]e ha[illegible]
God began but to try him, *Job* 6. 4. *The Terrors of th*[illegible]e our
Lord, ſaith he, *have ſet themſelves againſt me in aray.* [illegible]erily
ſuch a holy righteous Perſon as *Job*, who had not [illegible]who i[illegible]
Mirror in his time, was ſo ſadly perplex'd when G[illegible]our
was but trying him, What will thy caſe be, poor wretche[illegible] *will*
unreconciled Soul, when God ſhall pour out the Vials [illegible]*omet*
Wrath upon thee, which will be worſe than the pourin[illegible]*ſhall*
melted Lead into thy Throat? O what will you do i[illegible]*them*
the day when God begins to deal with you! *Ezek.* 22. 1[illegible]*Sirs,*
Can thy Heart endure, or can thy Hands be ſtrong, in th[illegible]*ean*
day that I ſhall deal with thee? O how will you be able t[illegible]he M[illegible]
ſtand before conſuming Fire! Mind alſo that word i[illegible]d by
Iſa. 27. 4. If one *would ſet the Briars and Thorns againſt* [illegible]*may*
me in Battle, I would go through them, and burn them to[illegible]*thee,*
gether.

Christ you have all things, and without an Interest in him, whatever your Enjoyments be in the World, you are poor and miserable: Therefore I intreat you to seek for Peace with God through Jesus Christ, who is the only Peace-maker between Heaven and Earth, and he invites you, *Matt.* 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* O slight not so gracious an Invitation, you know not how near you may be to the end of your Life; and you know not but your day of Grace may end before your natural Life, therefore I intreat you be prevail'd with to embrace the precious Offer of Reconciliation in time; any of you that think light of it now, will change your Thoughts, when your Eye-strings are going to break, you would then prefer the sight of a reconciled God before a Thousand Worlds. There is nothing so comfortable in a Dying Hour, as the sight of the reconciled Face of God in Christ Jesus.

Song of Solomon II. middle part of Ver. 3.

As the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons. I sat down under his shadow with great delight, and his Fruit was sweet to my taste.

THE Scope and Design of this Book of the *Song* is, to hold forth the mutual Love, and sweet Intercourse and Fellowship that is between Jesus Christ and his Church; and what is here apply'd to the Church, is also applicable to every Believer. Now Christ is here held forth under the Relation of a Husband, and Believers are here held out under the Relation of a Bride and Spouse. The Discourse that's here, is very Familiar, and imports great Affection, Intimacy and Correspondence, and this word of our Text is the Brides word, or the Believers word, *As the Apple tree among the Trees of the Wood, so is my Beloved among the Sons.* There are many Trees in the Wood that either bear no Fruit at all, or else the Fruit

Enemy, you may flee from them to God; and if God be your Enemy, you may flee to Christ the Mediator; but if Christ be your Enemy, where then can you flee? there remains then nothing for you, *But a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries*, Heb. 10.27. Well then, lay all these Considerations together, and will you not see great need of embracing the Offers of Reconciliation with God?

Time prevents me from speaking what I intended from the second Head of Arguments, which is taken from the blessed and happy State of those who are reconciled to God, I shall only in short name five or six Advantages that comes thereby, and I can but name them.

1. If thou be reconciled to God, then thou art delivered from the Power and Slavery of Sin, so that Sin shall not have Dominion over thee; and is it not a great Mercy to be delivered from the Power of Sin.

2. If you be in a State of Friendship with God, reconcil'd to him, then you are deliver'd from the Power and Slavery of Satan, and he so bound up, that though he may tempt, yet he shall not overcome you to your Eternal Damage.

3. If you are reconcil'd to God, you are deliver'd from the Curse of the Law, so that it cannot reach you, because Jesus Christ hath taken it on himself.

4. If your Peace be made with God, then the Sting is taken out of all your Troubles, and out of all your Temptations, so that they can do you no Eternal Damage.

5. Being in a State of Reconciliation with God, Death cannot hurt you, because *the Sting of Death*, which is Sin, 1 *Cor.* 15.56. shall be taken away, and you shall be able, with the blessed Apostle, to sing a Song of Triumph over it, *O Death, where is thy Sting? O Grave, where is thy Victory?* The Sting of Death is Sin, the strength of Sin is the Law; But Thanks be to God who giveth us the Victory, through our Lord Jesus Christ.

6ly and Lastly, You shall have a sure and well-grounded Right to all the unsearchable Riches of Christ, to all the Riches of the everlasting well-ordered Covenant; having

Christ

hoſe Branches are ſo thin, that though a Man be under yet ſome of the Beams of the Sun will break in upon n, and ſcorch him: But if the Soul once betake him- f in under this bleſſed Shadow, there is nothing of the at of the Wrath of God can reach that Soul; what- r Fears or Apprehenſions the Soul may have, yet there nothing of Divine Wrath can at all reach that Soul; leed the Believer may meet with bitter Diſpenſations, there is ſtill a mixture of Divine Love in them; and ough God may be diſpleaſed with the Believer for his n, yet his Anger is but a Fatherly Anger, ſtill mix'd with ove: So there is nothing of Wrath can reach the Soul t is under this bleſſed Shadow.

2ly. Chriſt Jeſus is a broad Shadow, he can cover the hole Man, he can cover all the Man's Sins, were they ver ſo many, never ſo great; not only ſo, but he is a dow that may and will take in all that comes to him: re is enough of room found in this Shadow, it covers that comes under it, *Whoſoever believeth ſhall not periſh, have eternal Life:* There is none excluded but ſuch exclude themſelves by their Unbelief, *He is able to ſave the uttermoſt, all that come to God by him,* Heb. 7. 25. Salvation is a perfect Salvation, he ſaves to the utter- ſt; where and when he begins a Work, he never leaves till he perfects it; he loſeth none that are given him, ſaves them to the uttermoſt, whatever Obſtructions be the way; and then he ſaves all that comes, if all the World would and could come to Chriſt, there's Grace d Mercy enough for all; ſo he is a broad Shadow.

And 3ly. He is a Laſting Shadow: Chriſt is not like nah's Gourd, when the Sun ſcorch'd the Head of *Jonah*, Lord raiſed up the Gourd to be a ſhadow to him, but did not abide long, it was raiſed up in a night, and riſhed in a night, as you read *Jonah* 4. But Chriſt is e the Pillar of the Cloud that went before *Iſrael* in Wilderneſs, which was as a Pillar of a Cloud to them day, and a Pillar of Fire to them by night, and it ne- left them ſo long as they had need of it. So when the lever is once in under this bleſſed Shadow, it will

Fruit they bear is not grateful and pleaſant, but t
Apple-tree is uſually both a pleaſant, grateful and fruit
Tree. Now ſays the Believer, as the Apple-tree far i
paſſeth the Trees of the Wood, ſo doth Jeſus Chriſt,
Beloved, infinitely ſurpaſs and exceed all other thing
he is a pleaſant and a fruitful Tree. And then ſhe ſubjoy
I having ſeen this pleaſant Apple-tree, and being ſcorch
with heat, therefore I reſolved to get me in under
ſhadow of it. The meaning of it is, The Believer be
ſcorched with the Heat of the Wrath of God, is not a
to bear up under it, unleſs he get ſome ſhelter and hidi
place; and where ſhall he find that but in Jeſus Chriſt
Therefore he reſolves to betake himſelf to this bleſſ
Shadow, and to put the Lord Jeſus Chriſt between hi
and the Wrath of God. You know when the Ang
went through *Egypt*, and deſtroy'd the Firſt-born of t
Egyptians, the Blood of the Paſchal Lamb was ſprinkl
on the Lintol of the *Iſraelites* Houſes, and then the D
ſtroying Angel came not near them, the Blood of th
Paſchal Lamb was a ſhelter to them from the Deſtroyi
Angel. So when the Blood of Jeſus Chriſt is ſprinkl
on the Soul, the Deſtroying Angel of the Wrath of Go
cannot come near that Soul: And ſo here the Believ
being perplexed with the ſenſe of Sin, and ſcorched wi
the Heat of Divine Wrath, reſolves to fly in under t
bleſſed Shadow Chriſt Jeſus, and there to ſhelter himſe
Now Chriſt may be compar'd to a Shadow in thi
three Reſpects; 1ſt, He is a thick Shadow. 2ly, H
is a broad Shadow. 3ly, He is a laſting Shadow.

1ſt. Chriſt Jeſus is a thick Shadow, nothing of th
Heat of the Wrath of God can reach the Soul that
under his Shadow: It was ordinary in thoſe hot Cou
tries, to take ſhelter from the heat of the Sun under th
ſhadow of a Tree, and there to refreſh themſelves: So
when the ſcorching Heat of the Wrath of God reflect
on the Soul of the poor convinced Sinner, then there
no way for him to be ſheltered, but by getting in under
the ſhadow of this bleſſed Apple-tree, which will be
thick Shadow to the Believer. There are ſome Tree
whoſe

consuming Fire to all out of Christ, and therefore I must go to him, for there is no other Name given, whereby we may be saved, but by the Name of Jesus Christ. Now says the Believer, I cannot bear the Heat of this Wrath of God, therefore I must have a Shadow, and there is no other that can secure me but Jesus Christ, therefore I must get under his Shadow.

But 3. The Believer considers with himself, O what Advantage shall I find, if once I but get under this blessed Apple-tree, then I know I may make use of the Fruit that grows upon it, and then I shall find the Sweetness of it, then I shall know what the Pardon of Sin is; then I shall know what the Peace of God is, what Access to God is, and the Sense of God's Love is; and what the Consolations of the Spirit of God are; so that the Believer finds good Reasons and strong Motives for coming to Jesus Christ, both in that he is allow'd to come, and in that he must do it; and in that he'll find great Advantage in so doing; and indeed a Man can never close with Christ right, unless he doth it with Deliberation.

But 2ly. The Believer acts Faith on Christ, with purpose of Continuance: *I sat down under the Shadow with great delight.* She does not say, I went to stand under his Shadow, with a purpose to go out again; but I sat down with a purpose to dwell under his Shadow, I resolve to do it as well when dying, as when I am living; as well when I am deserted, as when I am assisted; as well when I am under the Terrors of the Law, as under the Comforts of the Gospel; *What time I am afraid, I'll trust in thee,* saith *David, as well when I walk in Darkness, as when I am in the Light.* He that walketh in Darkness, and seeth no Light, let him trust in the Name of the Lord, and stay himself on his God: Some Folk think they can never believe, except they be taken up in the Arms of Mercy: But I will tell you when it's right with the Soul, and that is, when it will believe on God, under the want of these Manifestations of his Love and Mercy, as well as when it has them; as well when God Frowns, as when he Smiles. So I say, the Believer does not resolve to go and stand

never leave him till it put him beyond all hazard, and brings him safely to the Land of Rest, that is above, to make him a Pillar in the Temple of God, where none can disturb or fetch him out, for he shall be ever with the Lord; he hath said *Heb.* 13.5. *I will never leave thee, nor forsake thee.* So you see that Jesus Christ hath all the Properties of a Shadow; he is a Thick, a Broad, and a Lasting Shadow.

Next it's said, *I sat down under his Shadow with great delight, and his Fruit was sweet to my taste.* Here we have the way and manner of the lively actings of Faith upon Jesus Christ; and this doth appear in these 4 Particulars.

1st. He acts Faith upon Christ with Consideration.

2ly. He acts Faith upon Christ with purpose of Continuance.

3ly. He acts Faith freely and readily.

4ly. He acts Faith on Christ fully.

1st. He acts Faith on Christ with Consideration. He does it deliberately: So the word imports, *I sat down under his Shadow:* He doth it on due Motives and Considerations. There are three Motives that especially move the Believer to act Faith on Christ.

1. The Possibility of it: He thinks it's a thing I may do with God's help.

2. There's the Necessity of it: I must do it, or else I am eternally ruined.

3. There's the great Advantage that I see I shall have by it: Saith the Believer, If I get in under the Shadow of this Apple-tree, then I know I may make use of the Fruit that grows on it.

1. The Believer thinks with himself, I may go and sit down under this Shadow, he allows me to do it, 'tis no Presumption therefore in me to do it; nay, he not only allows me but commands me to do it; and therefore why may I not do it, Christ is as willing as able to save me.

But 2. The Believer considers with himself, I must do it, for I find my self scorched with the Heat of the Wrath of God; and therefore if I betake not my self to this blessed Shadow, I shall be burn'd up, for God is a consuming

4ly. The Believer acts Faith on Christ fully, whereas ne People they will expect some small Benefit by Christ d the Gospel, but they dare not be so Presumptuous as offer to apply the great Blessings and Priviledges of Godly to themselves; for they cannot think, when y consider the greatness of these Priviledges, that they uld belong to them; and they think it will be but Preption in them to offer to lay claim to these Priviges. Thus it was with the Prodigal, *Luke* 15. when olving to go to his Father, he says within himself, Yet y be he will make me as one of his hired Servants, may he will put me in the Kitchen; but he could not nk that he would own him as a Son. And so many rr their Comfort by this means; but when the Beer gets to the lively Exercise of Faith, he takes Christ ly, he sees and resolves that a little of Christ will not shall not satisfie him: No, says the Believer, I must ke use of all the Fruit that grows on this blessed Apple-e, for I have need thereof. The Believer sees his Needs be many, and therefore his Supply must be great.

Thus I have shewed you the Properties of a sound ith, It acts with Counsel; it acts with Resolution of ntinuance; it acts freely and readily; it acts fully.

ow the next thing I would take notice of here, when Spouse says, *I sat down under his Shadow*, is, That the liever sees a necessity for this; I must run away in der this Shadow, says the Believer, for I am scorched th Heat:

I must therefore first rum away from the Fire of the w.

2ly. I must run away from the Fire of my accusing nscience.

3ly. I must run away from firely Lust.

4ly. From the Fire of Temptation.

5ly. From the Appearances of the Wrath of God in ath, and in Judgment

1st, The Believer thinks with himself, I must run a-y to Christ from the fiery Law, for I find my self ng under the Curse thereof; for the Law saith, *Cur-*

sed

under this Shadow for a while, but he resolves to go and
sit down under it, to take up his Rest there, *Thou art my
strong Habitation, to whom I will continually resort.* There
is always use for Faith, so long as we are here, till we get
beyond Sinning, till we get beyond the reach of Want
and beyond the reach of Fears, the Believer acts Faith in
Adversity, and there is need of it in Prosperity, lest we
become Proud, and Wanton, and Secure.

But 3ly. The Believer acts Faith on Christ readily, and
freely, he does it without delay; when-ever a Believer
gets a sight of this blessed Apple tree, he presently re-
solves to sit down under the shadow thereof, for he thinks
with himself, Now I am scorched with the Heat of Di-
vine Wrath, and I cannot abide under it, I shall be burnt
up if I abide here, therefore I will not delay to go and sit
down under this blessed Shadow. But there are many
that will take up some Resolutions of going to Christ, but
they think it time enough yet, they will do it at another
time; and so they delay, and put off, but this is not right:
if you will close with Christ, it's your Wisdom to do it
presently, you have not your time in your own hands.
you know not how soon Death may overtake you, and
it overtake you before you have closed with Christ by
Faith, then you are undone for ever; therefore put not
off a day, for the Gospel calls for present Obedience,
now is the acceptable time, now is the day of Salvation,
there is not such a word in all the Scripture, as to-
you come to Christ to-morrow, or at another time, for
is to day if you will hear his Voice. Therefore the Be-
liever acts Faith readily, and as he does it readily, so he
does it freely: Certainly if a Man once saw, and felt
himself under the Wrath of God, he would not think it
time to delay; and besides he considers the Lord allows
me to come to him, and make use of him, and therefore
why may I not do it, my Sins shall not hinder me, my
Corruptions shall not hinder me, but rather farther me,
therefore nothing shall hinder me, I will go to him and
shelter my self under his shadow.

4ly.

Chriſt, and then the Conſcience is pacified, when once ſprinkled with the Blood of Sprinkling, and then Believer knows what the anſwer of a good Conſci-e, thro' the Reſurrection of Jeſus Chriſt, meaneth.

dly, The Believer muſt run away to Jeſus Chriſt, n his fiery Luſts: O, he finds his Luſts ſtrongly war-g in him; the Apoſtle *Peter* tells us of fleſhly Luſts, t war againſt the Soul, every Luſt ſeeking to deſtroy Soul; and now the Believer finds he is not able to ſtle with theſe ſtrong Luſts, therefore he muſt run y to Chriſt, who gave himſelf to redeem his People n all their Iniquities, and was manifeſted to deſtroy Works of the Devil. Now, ſaith the Believer, I not able to wreſtle with theſe Luſts in my own ngth, therefore I muſt run away to Chriſt, that he y deliver me from 'em.

thly, The Believer flies to Chriſt from fiery Temp-ons; he is often-times ſo aſſaulted with the Tempta-s of Satan, that he is afraid of being overcome; and hinks with himſelf, I am not able to reſiſt theſe Temp-ons by my own Strength, therefore I muſt go to riſt, that he may defend and deliver me from the evil em. Faith is called a Shield, whereby we are to nch all the fiery Darts of the Wicked, *Eph.* 6 where Apoſtle is ſpeaking of *Spiritual Armour* that the riſtian muſt put on, and he ſays, *Above all, take the eld of Faith, whereby ye ſhall be able to quench all the y Darts of the Wicked*: When the Believer is once ler the ſhadow of Chriſt, then Satan may try and mpt, but he cannot prevail; he may Aſſault, but ſhall er overcome the Soul that is united to Chriſt.

gth and laſt, The Believer runs away to Chriſt that may be ſheltered from the terrors of Death and Judg-nt; Death comes armed with its Sting, againſt the l that is out of Chriſt; but when the Believer is un-his Shadow, then the power and terror of Death is en away, becauſe the Sting is taken out; when-ever Believer Dies, he dies in the Lord, and therefore he eds not be terrified by Death; the Perſon out of Chriſt

may

ſed is every one that continueth not in all things wri
in the Book of the Law, to do them; then ſurely, ſaith
Believer, I am under this Curſe, it belongs to me, f
am a Tranſgreſſor of the Law; O! I cannot abide
Fire. When the Law was given out at Mount *Sina*
was given out in a very terrible manner: So when
convinced Sinner gets a diſcovery of the Law, it is v
terrible to him: Indeed, when a Believer looks on
Law as a rule of Obedience, it's very delightful: Th
fore, ſaith the bleſſed Apoſtle *Paul*, *Rom.* 7. *I delight
the Law of the Lord after the inward Man*; but look
on the Law as a Covenant of Works, requiring per
Obedience, then it appears to be terrible; for the
liever ſees he cannot fulfil it, he finds it to be a v
hard Maſter, and therefore he muſt betake himſelf
another Maſter; therefore ſaith St. *Paul*, Gal. 2. 19.
am dead to the Law, that I might live to God; he is
dead to the Law as a Rule of Obedience, but as a C
venant of Works. He is now divorced from the La
when he betakes himſelf to Chriſt, being married to a
ther, that he may bring forth Fruit unto God. N
the Believer ſees a neceſſity for running away from t
fiery Law, he is not able to abide the Terrors of it.

2dly, he runs away to Chriſt, from his own accu
Conſcience; which ſaith unto him, Sinner, thou
wronged God many times, at ſuch and ſuch a time,
in ſuch and ſuch a place, thou haſt ſinned againſt mo
Love, againſt much Light, againſt many Vows and E
gagements; now the poor Soul is not able to an
the Accuſations of Conſcience, and therefore
muſt run away to Chriſt: The Believer will ſay, I a
not able to anſwer thee Conſcience, but I know th
Chriſt can anſwer thee; and being under the ſhado
of Chriſt, he can anſwer his Conſcience when it accuſeth
and ſay, *Who can lay any thing to the charge of God's E
lect*; *it is God that Juſtifieth, who is he that Condemneth*
When the Conſcience of a Sinner is once truly convi
ced of his Sin and Miſery, he can never find any tru
comfort till his Conſcience be ſprinkled with the Blo

he next thing in the Text that we are to con-
is, when the Believer ſays, *I ſat down under his*
dow, it Imports, he was wearied, and therefore
at down under his Shadow, that he might get Reſt:
Man wearied with Travel, is glad to ſit down un-
the ſhadow of ſome Tree, that he may reſt his
ried Body; ſo when the Soul is wearied becauſe
in, and by cauſes of the Apprehenſion of the Wrath
God; What muſt he do, but ſet himſelf under the
low of Jeſus Chriſt, who calls, *Come to me, all ye*
are weary, and I will give you Reſt?
here is a four-fold Reſt that the Believer finds under
Shadow of Jeſus Chriſt.
ſt. He finds Reſt from his accuſing Conſcience.
ly. He finds Reſt ariſing from Contention.
ly. He finds Reſt ariſing from the Mortification of
ly. He finds Reſt ariſing from ſubmitting to Divine
vidence.
ſt. The Believer finds Reſt from his accuſing Con-
ce: So long as a Man keeps back from Chriſt,
Conſcience being convinced and awakened, it gives
no quiet, but is ſtill clamouring in his Ear; ſo that
e is nothing that the Man goes about, but his Con-
ce has ſtill an Accuſation againſt him, telling him
as ſinned; ſo that he can find no quiet nor eaſe,
where he will, till he betake himſelf in under the
low of Chriſt, and then he finds quiet in his Con-
ce; and it gives him a good Anſwer, and favourable
imony; and this gives great Reſt to the Soul.
ly. A Believer finds great Reſt ariſing from Content
lind: As long as a Man is without Chriſt, there is
Lot that he can be under that pleaſeth him; he
ks, if he had ſuch a Condition of Life, then he
ld be ſatisfied; but give him that, it will not ſatisfie:
n he thinks, if he had another Lot, then he would
ontent; but get what he will, he is never pleaſed:
re is a *Tumenes*, that is, an Emptineſs, in all things
below, that they cannot ſatisfie the Heart of Man.

may be terrified at Death; and if such a Soul saw danger, it would be terrified: And then when a M looks on Judgment, and considers that he must stand fore the Judgment seat of Christ, then he thinks w himself, How shall I be able to stand or answer at t Bar? I see there is no possibility for me to stand or swer there, unless my Peace be first made with the Jud and then I shall be able to stand when the Son of M cometh; Death and Judgment may well be very ter ble to a Person that is living a stranger to Christ, cause such a one is unreconciled to God; therefore thoughts of Death and Judgment may be terrifying all Persons living in any course of Sin. But to the Be ver that finds himself under the shadow of Christ, comfortable to think of Death and Judgment; for knows in whom he hath Beloved, and to whom he ha committed the keeping of his Soul, even to Jesus, wh appearance will be comfortable to him.

Thus I have shew'd you many Evils the Believer h to fly from; he runs from the Law, he runs from Co science, from Temptations, from his Corruptions a Lusts, from the terrible appearance of God in De and Judgment. When once the Believer is under t Shadow Christ, then he can answer the Law's Chalen then he gets a good answer from his own Conscien and then he can grapple with his own Lusts, then he g strength to resist Temptations; then he can say with *Paul, I can do all things through Christ that strengthe me*; he doth not now fear Wrath: The Believer inde through the weakness of his Faith, may be afraid, with *David*, Psal. 38. cry, *Rebuke me not, O Lord, in Wrath, and chasten me not in thy sore Displeasure*: He afraid that God was displeased with him; and the fore prays, that God would not rebuke him in Wrat I grant you indeed, that God may, and is sometim displeased with his own Children, but then its but a therly Displeasure, *For whom he loves, he Rebukes Chastens*; but it is for their Profit, not in Wrath.

Now the next thing we are to take notice of, is this, hat the Believer finds the Fruit that grows upon this eſſed Apple-tree ſweet, *His Fruit was ſweet to my ſte:* And what is this Fruit that grows upon this eſſed Tree of Life?

It is firſt Juſtification.
2ly Sanctification.
3ly. Adoption.
4ly. Fellowſhip with Chriſt.

1ſt. Juſtification: This follows on Faith: When the ul hath cloſed with Chriſt, then is it actually juſti-d, being covered with the Righteouſneſs of Chriſt. is is one pleaſant Fruit of this Apple-tree, having edemption through his Blood, even the Forgiveneſs of s: And being juſtified by Faith, we have Peace with od, through our Lord Jeſus Chriſt.

2ly. Sanctification is another Fruit that grows on this eſſed Tree of Life: That follows on the Exerciſe of ith in us; and therefore the Lord bids the Prophet, *open their Eyes, and return them from Darkneſs to ght, and from the Power of Satan to God, that they y receive Forgiveneſs of Sins, and an Inheritance ong them that are ſanctified through Faith:* That is ſay, Faith has a ſpecial Influence on Purifying the art, *John* 15. 9. That Faith which is not joyned with ctification, is but a Deluſion; they that ſay they be-ve, and yet are not ſtudying a Holy Life, are under readful Miſtake.

3ly. Another Fruit that grows on this pleaſant Apple-e, is Adoption: This alſo follows on the Souls exer-ng Faith on Chriſt, to as many as received him to m, gave he power to become the Sons of God; even them that believe on his Name: Whenever the Soul nes in under this Shadow, it is taken into the Family God, and hath a right to all the Priviledges of the s of God; he is under God's Fatherly Care and Pro-tion, and has Acceſs with Boldneſs to the Throne of Grace.

Solomon, that had as much of Creature-Enjoyments ever any Man, yet saw, and said, *all is Vanity*; and no only Vanity it self, but *Vexation of Spirit*; the Cre ture cannot yield any real, solid Comfort, and Satisfa ction; but a Believer, under the Shadow of Christ, in his own Element, he is where he should be, and the he can and will be content with any Lot that it pleaseth God to carve out to him. *I have learned*, saith *Paul in whatever State I am, therewith to be content*: N Condition comes wrong to the Man in Christ: O what great Rest this brings to the Man's Mind, it helps him againſt Fretting and Grudging.

There is a Third Rest that the Believer finds under this Shadow, and this ariseth from the Mortifying Sin and Corruption: And there is often a Strife between Man's Light and his Lust; his Light cries, this is your Duty; and his Lust draws him to the quite contrary. And sometimes there is a Strife between two Lusts, now one uppermost, and then the other; but it is best with the Soul when both are kept down, and Grace uppermost. Now when the Man is under the Shadow of Christ, then he gets strength to mortifie his Corruptions, and that brings great Rest to the Soul; for when a Man hath his Corruptions mortified, his most dangerous Enemy is subdued.

4ly. The Believer finds great Rest arising from his Submission to Providence: So that whatever the Providence of God carves out for him, he can say, the Will of the Lord be done: He knows nothing can befall him, without Divine Providence has a Hand in it: He knows God is Holy and Wise in all his Ways, and Dispensations; and that whatever befalls him, it shall be for his Good. The Believer considers, that God knows what Lot is best and fittest for him; and he eyes his Fatherly Hand in every Dispensation, which helps him to say with the Psalmist, *Return to thy Rest, O my Soul, for the Lord hath dealt bountifully with thee.*

e things: But a Gracious Heart, as a Gracious rt, cannot be weary of God, or of his Service; a Believer is in his right Element, when about the ork of God: As good Fruit is Nouriſhing and Reſhing to the Body, ſo is the Fruit of this bleſſed ee ſweet and ſatisfying to the Soul, *Pſalm* 63. *Thy ving kindneſs is better than Life*, and therefore *my oul ſhall be filled and ſatisfied, as with Marrow and atneſs.* And the Soul cannot Surfeit vvith this Fruit; a Man eat much Fruit, there may be danger, it may o him Sceath, or Damage; but there is no fear of etting hurt by this Fruit, the more a Man eats of it, the etter.

In the next place, As this Fruit is Pleaſant and Satising, ſo is it Nouriſhing and Healing; it Nouriſheth e Soul to everlaſting Life, *John* 6. and many a Sinck Sinner vvill ſet to their Seal, that it is a healing uit, it healed all *David*'s Diſeaſes, *Pſalm* 103. for vhich he bleſſes God; yea, the very Leaves of this eſſed Tree of Life, is *for the Healing of the Nations*, ev. 22.

The third Property of this Fruit, It is Cordial to the eart, and keeps from Fainting; it keeps up the Heart der the ſaddeſt Diſpenſations that it can be under; d then it brings great Peace and Joy to the Soul: gives the Soul right Vievvs of God, and of Provinces, and of the Scriptures.

1ſt. It brings great Peace to the Soul: It brings ace of Conſcience that paſſeth Natural Underſtanding: brings Calmneſs, and Compoſedneſs to the Mind; hen the Soul has once cloſed vvith Chriſt, there folvs great Peace; thou vvilt keep him in perfect Peace, oſe Mind is ſtaid on thee: When Providences are eatning hard things, the Believer has then invvard ace.

2ly. It brings great Joy to the Soul: St. *Peter* tells vvho having not ſeen you love, and in vvhom, though v you ſee him not, yet believing in him, ye rejoyce th Joy unſpeakable and full of Glory. The poor

Body

4ly. Another Fruit that grows on this bleſſed T of Life, is Fellowſhip with Chriſt, 1 *John* 1. T *our Fellowſhip is with the Father, and with his Jeſus Chriſt.* Eph. 3. 17, 18. *Chriſt dwells in Hearts of his People by Faith, and the Believer is ro and grounded in Love, and is able to comprehend w is the height, and depth, and length, and breadth of Love of Chriſt, which paſſeth Knowledge.* O h ſweet and pleaſant is this Fruit to the Believer's ta O how ſweet and pleaſant is the Fruit of Juſtificati for now the Believer is freed from the Fears of H and Death is reconciled to the Soul! O how ſwee this Fruit, and refreſhing to the Believer's Soul, t hath been ſcorched with the Heat of Divine Wra And then how ſweet doth the Believer find the Fr of Sanctification to be; that is, the gracious Cha wrought upon his Heart! And this is that which and qualifies him for Communion with God; and th is no Life ſo ſweet, as this Life of Sanctification, t is the very Firſt Fruit of the Land of Promiſe. A then how ſweet doth the Believer find the Fruit Adoption! O how much doth he find of the Love God therein manifeſted! As the Apoſtle *John* t out, *Behold what manner of Love the Father hath ſtowed upon us, that we ſhould be called the Son God.* And, O what unconceivable Sweetneſs doth Believer find in Fellowſhip with Chriſt! What ſwe and mutual Imbraces are there between Chriſt a the Soul! This is the beginnings of Heaven u Earth; and now this Fruit is very ſweet and pleaſant.

There is ordinarily three Properties of good Fruit.

1ſt. It is pleaſant to the Eye.

2ly. It is nouriſhing to the Life.

3ly. It is Cordial to the Heart.

Now this Fruit is moſt pleaſant to the Eye: T gracious Soul, when in a good Frame, never wearies thinking of God; and the Priviledges of the Gol Covenant never wearies in ſpeaking, and hearing God: Indeed a Carnal Heart will be ſoon weary

deficient in this Life of Faith, and in the Exercise
t: Therefore I vvould have you to ſtudy a Life of
h above all, and you vvill have the Lord's Bleſſing
h and upon you.

A Sermon immediately after the Communion.

Pſalm 48. the laſt Verſe.

his God, is our God for ever and ever; he will be our guide even unto Death.

WE may not ſtand on any Introduction, but if we could on good grounds aſſert an eternal Intereſt in God, as the People of God do here, e might then be filled with Joy unſpeakable, and full of lory; and it may be our next words would be, *Now rd, letteſt thou thy Servant depart in Peace, for mine yes have ſeen thy Salvation.* This *Pſalm* was penned on e occaſion of the great Deliverance that was wrote by od for his *Jeruſalem*, the top of the Church; and the ope of it is, to give Thanks to God for this great Deerance: In Verſe 11. the Church and People of God e exhorted to rejoyce, *Let Mount* Zion *rejoyce*; and ey are exhorted to rejoyce on the Acceſs of God's dgments on their Enemies, and for the Safety of *Jeſalem* under his Protection. And laſtly, In the Text ey are exhorted to rejoyce on the Acceſs of their everſting Intereſt in God, as their God, their own God; *this God is our God for ever and ever.* This great od, who is greatly to be praiſed, who is known in *ion*'s Palaces for a Refuge; *This God is our God for er and ever*, and *he will be our Guide even till Death.* e will guide and govern us, he will protect and preve us, *even till Death:* Not as if the Majeſty of God uld ceaſe to guide his People, or to be their God after eath: But this word is only to tell us, that God will ide his People through all the time wherein they ſtand oſt in need of his Protection and Guiding, when they

are

Body is not able to expreſs the Joy that he finds ſo in upon him from his believing in Chriſt Jeſus, ea outvvard cauſes of Sorrovv, cannot keep out this J

3ly. Faith in Chriſt gives the Soul right Vievv God: Saith Chriſt to *Philip*, *Have I been ſo long* you, *and yet haſt thou not ſeen the Father.* The by the Eye of Faith, gets right Vievvs of the Perfecti of God, and it's comfortable to the Soul; yea, the ve Juſtice of God is comfortable to the Believing So ſeeing it ſatisfied by the Sacrifice of Chriſt. But farth The Soul by Faith gets right vievvs of Providences, a uſes much Faithfulneſs, and Mercy in God, in all Diſpenſations; and knovvs that all things vvill vvo together for good, to them that love and fear God, are the Called according to his Purpoſe.

And laſtly, Faith gives the Soul right Vievvs of Scripture; it ſeeth the Scripture to be another thi after cloſing vvith Chriſt, then it did before; eve thing in the Word of God, then, becomes delight to the Soul, that ſees it ſelf delivered from Evils thre ned; and the Command becomes delightful, beca the Love of Chriſt conſtrains the Soul; and he fin the Aſſiſtances of the Spirit of God vvith him in obeying theſe Commands; and he finds the Promi ſvveet and delightful, as eying Chriſt in them all. T Apoſtle ſpeaking of the Jevvs, ſays, *When the V ſhall be taken from their Hearts, then ſhall they be turn to the Lord.* So vvhen once the Vail is taken off t Eyes of a Sinner, then he ſeeth much of the Glory God in the Scriptures, and ſo they become precious delightful to the Soul.

Novv then from all theſe Conſiderations, We ma ſee hovv comfortable a Life of Faith is; and vvha rich Advantages it brings along vvith it: Therefore beſeech you ſtudy this Life of Faith, and do not think it ſtrange that vve ſo much preſs it; for I aſſure you there is nothing vvill tend ſo much to advance Holineſs as Faith vvill do: And vvhat's the reaſon that People make ſo little Proficiency in Holineſs, but becauſe they are

1ſt. They have the good things of time; all the rovidences of God, favourable or croſs, they work gether for the good of God's People; and the All-fficient and Self ſufficient God, in his Providences, his People's God.

Now, 1ſt Conſider, wherein the All-ſufficiency of s Providences merciful and proſperous do conſiſt; d then there are ſome afflicting Providences that e Godly meet with in the World: but all theſe, ith all that is done in the World, muſt be for the od of his People; this is certain, and leſs could t make his People happy, and manifeſt the freeneſs d riches of his Grace, than the Holy God's, the lorious Lord's beſtowing himſelf upon his People; ore they cannot have, for he is All in All, and will ſo to 'em.

2dly, We may ſee this from the words of the Text, Doctrine, That as God becomes his Peoples God, he becomes their Guide; he guides his People not ly in a way of common Providence, but more eſpe-lly in a way of ſpecial and peculiar Grace; he ides 'em by his Word and by his Spirit; he de-mines 'em to make choice of the way of Truth and linеſs, and to walk therein; he guides 'em in the dſt of all the Snares, and all the Temptations and oubles that they may meet with, in and from the orld: He takes the Throne over the Head of Sin l Satan, and ſits down on the Throne himſelf; and des his People with ſuch Infinite Wiſdom, with ſuch nite Power, with ſuch Infinite Faithfulneſs, with ſuch nite Tenderneſs, as that they ſhall never wholly l finally miſcarry. Indeed the Lord may ſuffer his n People to ſlip, for to reprove their ſinful Confidence l Dependence on themſelves, but they ſhall never finally l: And as he guides them perſonally, ſo he guides all their ncernments; he takes the Burthen off his People; he eth for them; he taketh the ordering of all their ſeveral rcumſtances in the World; he takes the Carving of Peoples Lot and Condition in the World; he guides

are under Trouble and Difficulty, when exposed to Temptation and Misery in the World.

Now we shall sum up all we have to say from this Text, into this one Doctrine, That the Lord's People's everlasting Interest in God, as their God and Guide, is a Matter of greatest Comfort and Rejoycing to them when they can reflect upon it, and have a due Sense of it. *Let Mount* Zion *rejoyce, Let the Daughters of* Judah *be glad, for this God is our God for ever and ever, he will be our Guide even to Death.* But we speak here with respect to a special saving Interest in God, and to those who by Faith have accepted of the offer of God in Christ Jesus, and have sincerely and reasonably given away themselves to be the Lord's. Now there are four things here included, that we shall speak a little too.

1st. It is included, That the Lord's People have an Interest in God, as their God, and then they may speak to him in terms of the greatest Propriety that can be. *Psal.* 67. 6. *God, even our own God, he shall bless us.* And this is that Promise in the New Covenant, *Jer.* 24. 7. Which promises, *I will be their God, I am God, and what I am I will be to them; I am all, and will be all in all to them; I will be a Sun, and a Shield; I will communicate all good to them, as the Sun communicates Light to the World; I will protect them from all Evil; I will be their God, and their exceeding great Reward.* And O what a satisfying thing must a special Interest in God be! an Interest in the All sufficient, Self sufficient God be! This glorious Being, this Self-sufficient God, he will be the Believer's God; this God essentially considered, he is their God; and this God personally considered, he is their God. The Father, Son and Holy Ghost is theirs; the All sufficiency of all the Attributes of God is theirs; his Infinite Power, his Infinite Faithfulness, his Infinite Goodness, his Infinite Truth, are all for his Peoples Service, and shall not be wanting to them; he is theirs in all the Fulness of his Promises; they have Grace, and Glory, and every good thing; they have the good things of Time, and the good things of Eternity.

1st. The

rengthening, and Soul comforting Preſence from thee, nd to write bitter things againſt thee in his outward diſpenſations; yet for all that he will never leave thee or forſake thee; *Heb.* 13. And as you heard yeſterday, e Covenant is everlaſting; and this is one Clauſe in it, *er.* 32. 40. *I will put my fear in their Hearts, and they all not depart from me.* This everlaſting Covenant is ottomed upon unchangeable everlaſting Love, *I have ved thee with an everlaſting Love:* There is an ever-ſting Merit in the Interceſſion of Chriſt, he is always anding at the Father's right hand Pleading for this, at his Peoples Faith may not fail them, and that new ns may not break the Covenant-relation.

4ly. There is this imply'd in the Doctrine, That the ving God for our God and Guide perpetually, is the oſt refreſhing, ſatisfying thing that can be; it is the eateſt matter of Joy and Re'oycing imaginable, when Soul has the due ſenſe and feeling of it, *Let Mount on rejoyce*, &c. I will name two Scriptures to confirm it, 2 *Sam.* 23. 5. when *David* begins to think upon the rnal everlaſting Covenant which God had made with n, he then rejoyces, *Thou haſt made with me an ever-ſting Covenant, well ordered in all things, and ſure; and is all my Salvation, and all my deſire, although he make not to grow: I can have nothing more, and I am fully ſa-fied with this.* The ſecond place is in *Pſal.* 16. 6. *The es are fallen to me in pleaſant places:* When the honeſt an *David* begins to reflect upon God as his Portion, u may ſee him to be as one fully ſatisfied with his oice, or rather with the Lord's Choice of him, he aks out into that ſweet ſaying, *The Lines are fallen to in pleaſant places, and I have a goodly Heritage:* hen the everlaſting Intereſt in God, as our God and ide, can be reflected on, it is the moſt comfortable ul rejoycing thing in the World; when a Soul has ening of a ſenſible ſight of it, then may that Soul re-ce; for though the reality of our Intereſt in God ſe-es our Salvation, it is the viſibility of it makes us live nfortably; many a dear Child of God may not be

all their Concernments, so that they shall all tend to their Spiritual Good. This is one of the great things the Psalmist comforts himself in, *Psal.* 73.25. *Thou wilt guide me with thy Counsel*, whilst here, *and afterward receive me to Glory.* We are such witless Creatures, that we cannot guide our selves; we have so many Temptations from Satan, and from the World without, that we cannot step one right step without him; and we have such whorish Hearts, such a corrupt Party within us, as is ready to comply with all the Temptations we meet with; so that were impossible but that we should miscarry to all Eternity, if we were left to our selves, and not guided by him; yea, we should miscarry after the greatest Manifestations of his Grace and Love to us; and even upon the back of such an occasion as this, we are greatly ready to miscarry; if God do not guide us, we shall certainly step aside.

3ly. There is this imply'd in the words, That when God becomes his Peoples God and Guide, he becomes their God and Guide perpetually: *This God is our God for ever and ever*, and *he will be our Guide even unto Death*. The Spiritual Writers of the Consolations of the People of God, tells, that their Consolation lies here, That he is their God everlastingly, and will be their Guide to Eternity. O! might a poor Soul say, I have chosen God to be my God this day, and have taken him for my Guide at this time: But alas! I fear for this, that I may be left to cast him off wholly; and I fear he will cast me off again totally. Fear not, poor Soul, if thou canst say thou hast chosen God, it's a sure Sign that he hath chosen thee; and therefore fear not with a distrustful, anxious, and unbelieving Fear; I do not disapprove of a watchful, and careful, and Sin-preventing Fear, but fear not with a distrustful Fear; for if God becomes thy God and Guide, he will be thy God and Guide eternally; he will never cast thee off; thou mayst be in some measure forsaken by him as well as *David*, but thou shalt never be left totally to forsake him; the Lord may be provoked to withdraw his Soul-quickening, Soul-inlightning, Soul-

strengthe

ous Conduct of such a God? Sure I am, that nothing n furnish more Joy and Comfort than this, vvhen it mes to be reflected on; this is able to comfort the ul under and against all Discouragements: We might stance several places of Scripture, and passages in it, this purpose; vvhen *David* vvas greatly distressed, *Sam.* 30. his ovvn Men spoke of Stoning him; and he d lost all that he had in the World; yet this Interest God, as his God and Portion, vvas able to ease and mfort him under the greatest of his Troubles. And *ab.* 3. 17, 18. When all outvvard Comfort fails, hen there is no Calf in the Stall, vvhen the Herd is t off from the Fold, and vvhen the Fig-tree doth not ossom, vvhen all outvvard Probabilities disappear, then Interest in God rendered *Habakkuk* matter of re-ycing; nay more vvhen Guilt is lying on the Con-ence (and vve suspect it may be so vvith many that e here) even then the sense of such a Priviledge as an terest in God, comforts the Soul against the Accusa-ns of Conscience and Satan. 2 *Sam.* 23. *David* had ense of many Failings, his ovvn Conscience accused n; but yet he comforts himself in this everlasting venant, *Although mine House be not so with God, he hath made with me an everlasting Covenant.* hen People are to step out of Time into Eternity, look grim Death in the Face, then the Sense of an erest in this Covenant vvill comfort the Soul, *My art and my Flesh faileth, but God is the Strength of Heart, and my Portion for ever; yea, when I walk ough the Valley of the Shadow of Death, I will not afraid.* In a vvord, There is no Condition that a r Soul can be in, that has a special Interest in God, that if they are able to reflect upon that Interest, have any Sense of it on their Hearts, it is enough comfort them; but if sensible Presence be vvanting, let all that fears to offend God, comfort themselves this Everlasting Covenant, and the Unchangeableness God's Eternal Love.

Novv

able to reflect on their Intereſt, they may not have ous C
ſenſe of their Intereſt, and this marrs their Comfort an fur
And this may be the Caſe of many of the Communicant mes t
here this day, even of thoſe that have an Intereſt in God oul un
but have not the Soul comforting ſenſe of it, and the ſtance
have not gotten it at this Communion: The Lord o this
pleaſed to deal thus with his own Children to keep them Sam.
humble, knowing that they cannot bear much of th d loſt
ſtrong Wine of Conſolation that this knowing of an In God.
tereſt in Chriſt would fill them with; but too often th omfort
cauſe is from the Lord's Peoples Careleſneſs and Negl ab. 3.
gence in trying out for, and ſeeking after their Ev when t
dences, which are many times ſo ſullied by Sin, th t off
they cannot read them when they look on them; y loſſom
may be there are ſome poor Souls among us, that hav Inte
their Evidences clear, and yet dare not own them; th ycing
Glory of that inexpreſſible Priviledge that the Lo ience
allows his People, does ſo ſparkle in their Eye, that th re her
are not able to look upon it. O when they begin nteref
look on the Glory of the Lord, and on the Glory an ions of
Excellency of the Priviledges that they have an Intere Senſe
in, they cannot think how ſuch as they are, can him;
made Partakers of ſuch glorious and excellent things. Covena

Now is not this a moſt comfortable thing, to ſee et he
Intereſt in God, and to be able to reflect upon When
What would you have, Sirs, as matter of Comfort, b look
ſuch an Intereſt contains it? We cannot ſpeak of nteref
wonderful Greatneſs of it, of the Influencial Effects Heart
it, of the Allowances of thoſe that have it: Is it not y Hi
to you to have the high God, the moſt high Poſſeſſor rough
Heaven and Earth, to be your God? Oh that we co afra
ſpeak as becomes us, vvhen vve are ſpeaking on ſu poor S
Subject! Is it nothing to you to have the Self-ſufficie ut th
God, vvho has in him all the ſcattered Beauty of all t nd ha
Creatures, more infinitely perfect than vve can conce o com
to be your God? Again, Is it nothing to you, to ha yet let
an Intereſt in all the Glory, Goodneſs, and Pleaſur n this
that lyes vvithin the boundleſs Boſom of an infi of Go
Majeſty? Is it nothing to you, to be led by the g

cio

n: But I beg and entreat you to renounce the
nce and Government of Sin, Satan, and your uncor-
nclinations, and to take God for your Guide, and
nour: Wilt thou not cry from this time forward,
ather, thou art the Guide of my Youth, Jer. 3. 4.
y, I pray, and exhort you to labour to get it made
to your selves, that you have thus accepted of God
your God and Guide; that you may once be capa-
partaking of the Consolations of such a Relation,
more and more pains to get it cleared up to you,
his God is your *God* for Ever: And when I press
I would have you to consider, that you ought to
our selves more by your part of the Covenant, than
od's part; yet may be, many may be ready to try
selves, and the reality of their Interests, by God's
of the Covenant; and therefore, because as they
they have not met with God, they are ready to
lude against themselves, that they are not God's
dren. Says some poor Soul, *I have not seen him in*
Holy Place: Mine Eyes have not seen the King in
Beauty. O, say they, *I have not gotten this Love of*
shed abroad in my Heart, by the Holy Ghost; and
makes me jealous and suspitious that he is not my
and my Guide. I confess, that those of you with
n it is thus, have cause to reflect on your selves, and
y, What hath the Sin been on your part, that hath
e him hide his Face from you; and make it your
k, to enter upon a deep and serious Consideration
hat your Sins have been; and then labour to bare
ndly under the want of the *Light of his Countenance*
ng upon you. John 20. *Mary*, she stands weeps at
Sepulchre, and gives this for the reason of it, *They*
taken away my Lord, says she, *and I know not where*
have laid him. Thou hast not found him, thou
lt, at this Communion; I pray thee then mourn for
want of his Presence: but exclude not against thy
that he is none of thine; for if thou canst say that
determining Vote of thy Heart is for him, if thou
t say, among all the Beloveds, he is thy Beloved, and

that

Novv I vvould dravv from this Doctrine five Uſes.

1ſt. Is it ſo that God is the Portion of his Pe and that this is enough to comfort them in all Difficulties? Then hence be informed, hovv Ha People thoſe are, that are indeed the People of and ſee alſo and conſider the Miſery of thoſe, vvh their Condition is in the World, that are not his ple; vvhat one People in all the Earth are lik Lord's People, like the People vvhoſe God is the L Happy are the People that are in ſuch a caſe; H are the People that have God to be their God Guide; and wretched and woful muſt all ſuch be want a Covenant Intereſt in him: What a poor ha Portion is the World, without God, and an Intere him? And how evilly are all thoſe Governed, that Sin and Satan, and their own Luſts, to govern th And what miſerable Protection have all thoſe, that not under God's ſpecial Protection? I pray, Frie think, and think again, upon the Bleſſedneſs of the Lo People, though they may meet with hard Entertain in, and from the World: And likewiſe, think of dreadful Caſe of all thoſe that are not his People, they may have the World at Will.

2dly, I would exhort you to labour by Faith, to God to be your God and Guide, and to cloſe with according to his Offers. It is like, there may be of you that have Communicated this Day, that have Work yet to do; and therefore in my great Name, I renew the Invitation, and call on you to of Chriſt, and to take God to be your God, and and Governour; we pray you to take him for O that I could prevail with you, both Old and ones, to take him, and ſay to the Lord, *Thou art God, thou art my Guide*: For you muſt remember you cannot have him to be your God, unleſs you him to be your Guide alſo; yet may be ſome of would take him for your God, but deſire him not Guide; that are not willing to be guided and

for ever and ever, he will be our Guide, even till
. It is a ſad and ſore matter, that, thrô the Diſ-
gement of Believers, an evil Report is brought up-
God and his Ways: The ways of the Lord are evil
n of by the wicked World, when they ſee the
ly any way Diſcouraged, then they are ready to ſay,
that talk ſo much of Happineſs, we think there is
farther from it than you are; for you are Low, Mi
ble, and Diſcontented: Therefore rejoyce in the
d, and again I ſay, Rejoyce; if God be your God
is more than all things, and therefore you have cauſe
oycing; *David* ſays, *Thou haſt filled my Heart*
more Joy than they have in the World, when their
, and Wine, and Oyl aboundeth, then when all world-
iches, and Pleaſures aboundeth, a Covenant-intereſt
od gives ground of Rejoycing: Though thou may'ſt
e many Troubles, yet whatever they be, and however
ouraging they may be; thô thou art vexed with an
welling Body of Death; though thou may'ſt have ma-
outward Troubles in the World, though thou may'ſt
e a cunning Devil to tempt thee, though thou may'ſt
e Sickneſs and Pain in thy Body; yea, whatever thy
ouble and Affliction may be, yet Rejoyce in this, and
his only, That *this God is my God for ever and ever,*
will be my Guide even to Death. Oh! it is a Heart-
e thing; it is a pleaſant Word, and may anſwer all
Objections, and give comfort under all our Diſcou-
ements: Pſal. 42. *Why art thou caſt down, O my*
l? and, why art thou diſquieted within me? hope thou
God; for I ſhall yet praiſe him who is the health of my
ntenance, and my God. I beſeech you, Believers, re-
nber this, to Rejoyce in God in a Covenant-intereſt in
, and the Joy of the Lord will be your Strength, Neh. 8.
It will be your Strength for Duty, it will make
r Feet like *Hind*'s Feet, like ſtrong Men refreſhed
r Wine: It will make you ready for following Chriſt
every Duty, and particularly after this Communion:
ill be your Strength under all your Temptations; and
ill help you to bear all your Troubles, Loſſes, and Afflict-
whatſoever.

that thy Sole-affection is towards him: If thou c
ſay, that thou art content to be at the diſpoſal o
Providence, and that he is all things to thee; t
though thou haſt miſſed of him at this occaſion,
thou haſt good ground to conclude, that he is
God.

A Fourth Uſe of the Doctrine, is, To adviſe
that have God for your Portion, to ſit down and
mire his Condeſcendency in making over himſelf
you, as your God and your Guide; ſtay your ſelv
and wonder at his Manifeſtation of Eternal Love;
miring work ſhould be a part of your work this d
Conſider who and what he is that offers to be y
God, he is the high and lofty one that inhabit
Eternity, whoſe Name is Holy, and who dwells in
High and Holy Place. Again, Conſider what vile a
wretched Sinners we are; and from the Conſiderati
of both, you'll ſee cauſe to Admire his condeſcendi
Grace: Cry out, Who am I that the Lord ſhould lo
upon me? What is my Father's Houſe, that I ſhould
brought hitherto? Is this the manner of Men? O Lo
what can I ſay more? Admiring-work is ſuitable to ſ
an Occaſion and Time as this; and Admiring-work w
be a great part of your Work in Heaven: You'll th
Admire the infinite Excellency of God and Chriſ
ſus; you'll there Admire your own Happineſs; you
Admire, when you come to enter into that bleſſed Pl
Heaven, how you came there: You'll be put to
when you enter the Gates of the new *Jeruſalem*, O,
came I hither, having had ſo many and ſo ſtrong C
ruptions within me, and ſo many and ſo ſubtil De
without me, ſuch a Multitude of Temptations to S
round about me, ſo many Snares on all Hands lyi
the way. O! What a marvellous Conduct is this t
hath brought me to Heaven! that hath Landed me ſa
Emanuel's Land.

5thly, I would exhort you to rejoyce in your Port
your God, and your Guide: *Let Mount Zion rej*
let the Daughters of Judah *be glad; for this God is*

on your watch; know what the Prophet said to Ahab, *Go and strengthen thy self, for at the return of the Year, the* Syrians *will come again upon thee.* I may make Application of this in this Sense, Have you got-en Victory over Sin? Have you prevailed in some measure over Satan? Yet watch and strengthen your selves, for Sin and Satan may be upon you, not only before the return of the Year, but of the Morning.

Fifth Direction. Live contentedly: If thou hast God to be thy God and Guide, then perplex not thy self with an anxious Heart, distracting Care and Fear, about the things of the World, for he will feed, cloath and provide, what infinite Wisdom seeth fittest for all that trust in him. *The young Lyons may suffer Hunger, but they that fear the Lord, shall lack no good thing.* He will never leave nor forsake his People, nor any one of them.

6ly. Walk zealously with thy God; Be zealous for him, cleave close to him, saith the Church, all People will walk in the Name of their God, and we will walk in the Name of our God, who is the great Lord God, we will walk in his Name for ever and ever. I say, Be zealous for God, be zealous for his publick Interest in the World, be zealous for his Glory; and truly well-govern'd Zeal is a great Duty, though, alas! too much slighted, and look'd upon, in this Generation, as if it were Frenzy and Folly.

7ly and lastly, I would desire you, study to have Communion with him, to have much of the Presence of this your God and Guide; and, if it may be, even in a sensible way, labour after Communion with him here, and be longing for Communion with him in Heaven, wherein all the Transactions, with all the several steps of his Dispensations to you, will resolve at last. I would not have the Lord's People to be hanging their Faith upon Sense, but Sense is a kindly thing, it is that which will make all the Graces revive and flourish, sensible Presence of God with a Soul, is a very pleasant thing, it gives great Joy and Pleasure, yea, it is a part of Heaven on Earth, for it is the greatest of the Pleasures and Joys of the

6ly. I beſeech and intreat you, eſpecially you that have been at the Communion, and heard that word ſpoken from yeſterday, That you have avouched this Lord now to be your God, walk like a People that have indeed choſen God to be your God and Guide.

And here I might give you a number of Directions; I ſhall only on this Head name two or three.

Firſt, Walk dependingly upon him who is God the God, depend upon thy God, look to thy Guide; pray thee exerciſe Faith upon him for all that thou needeſt, for directing thy Paths aright, and you will find, that much truſting in God is a very pleaſant thing. *Pſalm* 115. *O Houſe of* Iſrael *truſt in the Lord*; let the People truſt in him: *O houſe of* Aaron *truſt in the Lord: Ye that fear the Lord, truſt in him.* And then it is added, *For he is their help and their Shield.* I ſay, walk dependingly on him.

2ly. Walk humbly with him, *Micah* 6. 8. *What doth the Lord require of thee, O Man, but to do juſtly, to love Mercy, and to walk humbly with thy God.* If you have gotten any thing this day from his hand, be not high and proud on that account, but conſider you are Debtors to free rich Grace for it; you are Beggars, and there is nothing more unbecoming, than for Beggars to be proud: Conſider your Unworthineſs of the leaſt Mercy; be humbly Thankful for all the Lord's gracious Benefits freely beſtowed on you.

A Third Direction: Walk holily, ſtudy Holineſs in Diſpoſition, ſtudy Holineſs in Practice; this God who is your God, is a holy God, and he commands you to be Holy as he is Holy; and be ye Holy in all manner of Converſation, Holineſs is his Livery, wear his Livery, let him ſee, and let the World ſee, that you are the People of his Holineſs, by your Diſpoſition, Life and Converſation.

Fourth Direction. Walk watchfully with your God, be on your watch after this Communion, yet may be you may think that you have gotten ſome Victory over Sin and Corruption, and the Devil, for all that

ves to these Duties that are laid before you, that so u may not lose what you have now gotten, make nscience of seeking and serving God in the way of his ppointment and your Duty, and as you have been di-cted, which if you do, then the Lord himself will com-and the Blessing from Heaven upon you.

Twenty four Verses Alphabetically Composed.

A H Lord, what cause have I to say
that I was born in Sin?
And had I in that State been left,
Alas, where had I been?

2 But blessed be my gracious God,
who did a Saviour send,
To bring me out of that sad State
which soon in Death would end.

3 Cause me, O Lord, for to accept
the Offers made by thee,
Of Grace and Mercy, through that Christ
thou didst provide for me.

4 Do thou me lead unto that Rock
that higher is than I,
Even Christ the City of Refuge;
Oh, thither let me fly!

5 Eternal Safety is in him,
to him then fly I will,
Whene'er assaulted by such Foes
as seek my Soul to kill.

6 Full well I know none other name
here amongst Men is given,
But Christ's, who can redeem from Sin,
and guide us safe to Heaven.

7 Guide

other World: When the Soul comes to the full Fruit
of Joy, to the Senſe of his Love, without Interrupti
O how ſhould a Child of God, with St. *Paul*, deſire
day, when you ſhall receive and enjoy what you now
pect and hope for! And whatever your Enjoyments
here, yet always think they are as nothing to wha
there to be enjoy'd; you never ſaw ſuch a Communi
day as ſhall be enjoy'd in Heaven; I hope the Lord h
been among us here this day, and that ſome have gott
a good day; but all theſe Communion-days that you h
and all the ſenſible Enjoyments that you have here, a
nothing to that bleſſed Communion you ſhall have th
without Interruption, you will there enjoy God full
you will then need no Preaching, nor Praying, nor S
craments, as means of your Communion with him; the
is no Temple there, but the Lord God Almighty, t
Lord himſelf is the Temple, and there you ſhall have e
larged Capacities, and ſhall enjoy him to the utmoſt
your Capacities, and not for a ſtart, but for ever; ſom
times his People gets ſomething of Communion with hi
here, but it's but a ſmall time and it's gone; but his Pe
ple there ſhall get ſuch a fill of Communion with him,
that they ſhall hunger nor thirſt no more; their Co
munion there ſhall be unchangeable, here it is but as
blink and away, there you ſhall be ever with the Lord,
you ſhall be made Pillars in the Temple of the Lord, and
go no more out: Therefore be much longing for Commu
nion with him in Heaven. But let not your hopes of Hea
venly Communion marr your preſent Communion, cry
with the Spouſe, *Cant.* 2. 17. *Till the day break, and the
Shadows flee away: Turn my beloved, and be thou like a
Roe, or a young Hart, on the Mountains of* Bether. She
prays and pleads for his preſence, and yet in the mean
time ſhe comforts her ſelf in the hope of the dawning of
the day of everlaſting Communion with him, when all
theſe Shadows ſhall flee away.

Now I beſeech you lay all theſe things to your Heart,
they are Duties ſuitable on the back of ſuch a Commu-
nion, if you have gotten any good, labour to apply your
ſelves

Quick and powerful thy Word is,
ſharp as a two edg'd Sword ;
It is a Holy Word alſo,
and Comfort doth afford.

Relief to ſuch as are oppreſs'd,
and be of doubtful Mind,
It alſo ſtrengthens feeble Knees,
and lightens Eyes full blind.

Support me, Lord, by thy great Power,
Whene'er I ſtand in need ;
And grant me that ſtrong Grace of Faith,
that I on thee may feed.

Truly, O Lord, thou haſt been good,
and ſtill art ſo to me ;
Thy Mercies thou doſt manifeſt
new ev'ry Morn to be.

Vouchſafe, Oh Lord, to ſhine on me
with thy ſweet Countenance,
Which will more fill my Heart with Joy,
than Corn and Wines advance.

Whether the time is long or ſhort,
which thou doſt grant me, Lord,
Help me that I may well improve
the time thou doſt afford.

'Xamine all my Wants, Oh Lord,
and ſtill ſupply my Need ;
For thou art only my Support,
and he that doth me feed.

Yea, leave me not while Breath doth laſt,
but have me in thy Care ;
And for to live in any Sin,
Oh Lord, let me not dare.

Zealous for thy dear Int'reſt, Lord,
let me be made by thee,
And let me not at any time
in luke-warm Temper be.

A Hymn

7 Guide me with Counſel, Lord, whilſt here,
and ſtill my Leader be;
And when by Death thou call'ſt me hence,
to Glory take thou me.

8 Have of me Lord a ſpecial care,
whilſt I am here below;
And let it be my earneſt care
Chriſt Crucify'd to know.

9 I know Chriſt a Redeemer is,
O Lord, let him be mine,
And let me be a Sharer in
his Interceſſion Divine.

10 King of all Saints, Chriſt Jeſus is,
I'll take him ſo for mine
In Covenant, Do thou accept
O Lord, of me for thine.

11 Leave thou me not, I thee intreat,
Oh Lord, forſake not me,
But be my God, as thou haſt ſaid,
to all Eternity.

12 My ſelf I have reſign'd to thee,
for to be wholly thine;
Oh, let thy loving Countenance
upon me ever ſhine!

13 Now for thine own Name's ſake, Oh Lord,
I humbly thee intreat,
To pardon mine Iniquities,
for they are very great.

14 O Lord, I muſt confeſs to thee
my Sins are numerous,
But thou'rt a God that's ſlow to Wrath,
in Mercy plenteous.

15 Put, Lord, my Sins out of thy Mind,
blot them out of thy Book;
But let me look upon them with
Peter's Penitent look.

16 Quic

(61)

BIBLIOTHECA BODLEIANA

A

DISCOURSE

ON

Lamentations III. 24.

The Lord is my Portion, ſaith my Soul, there-fore will I hope in him.

The Introduction.

THus, Reader, *having run over the Works of Three Faithful Servants of God in* Scotland, *which were laid up as Jewels ſome Years for Family Uſe, the Lord's Hand-maid; I ſhall now (to ſhew her unweariedneſs in the Service of God in* England *as well as* Scotland) *conduct you to a Spiritual Feaſt, whoſe bounteous and choice Delicacies may refreſh and delight your Soul. It is then, no other than a Spice of what our Great Shepherd ſent to ſome of his poor Flock at* Dudley *in* Worceſterſhire, *on* February 25. 1699, *by an Ancient and Faithful Servant in his Miniſtry; whoſe Vertues were ſuch, that he incurr'd no other Blame (the Word of God, through the Spirit, being free and powerful*

A Hymn on Canticles 4. last Verse, and 5. first Vers

AWake, O North Wind! Come thou South,
and on my Garden blow,
That so the Spices that's therein,
may plentifully flow.

And let my well-beloved, Christ,
who to my Soul makes Suit,
Not only to his Garden come,
but eat his pleasant Fruit.

Behold, my Sister, and my Spouse,
according to thy Wish,
I am into my Garden come,
to see what Fruit there is.

My Myrrh I gather'd have therein,
together with my Spice;
And with my Honey I have eat
my Honey-comb likewise.

I drunken have my Wine with Milk,
and of thy Fruits have eat:
Thou shalt by me no loser be,
I will thy Soul now treat.

O ye my hungry Friends, I call,
on me for Food that wait,
Come now, and satisfie your selves
with my delicious Meat:

Yea, whoso is a-thirst, let him
come, Drink abundantly;
O come Beloved, here's a Well
that ne'er can be drawn dry.

ERRATA.

PAge 10. for 1 *Cor.* 9.10. read 1 *Cor.* 6. 9,10. p.19. l.22. for r. *his*, p.24. l.16. for *beloved* r. *believed*. p.30. l.12. for *Sees*. p. 31. for *Acces* r. *account*. p. 39. l. 2. for *corrupt*. in l. 36. for *exclude* r. *conclude*.

Preach'd at *Dudly*; *February* 25. 1699.

Lamentations III. 24.

The Lord is my Portion, ſaith my Soul, therefore will I hope in him.

YOU may remember we have already given you the Obſervations from theſe Words.

1ſt, That God is the Portion of his Church People.

2dly, That it is poſſible for a Perſon to come to an aſſurance of an Intereſt in God.

3dly, That to know God for our God and Portion, is a ground of Comfort in the deepeſt of Afflictions.

We are upon the firſt of theſe, That God is the Portion of his Church and People: We gave you ſeveral Demonſtrations of it; and then we ſhewed you the Reſemblance between God and a Portion; and the laſt Day came to ſpeak of the Diſagreement between God and a Portion; and that in regard,

1ſt, Of Quantity and Greatneſs.

2dly, In regard of Quality and Goodneſs.

Laſtly incomparible are all the portions of the World to this Portion; it greatly enriches all that have it.

And that firſt Extrinſically, it gives them a right to all good things: Things in Heaven, and in Earth is theirs.

2dly, Intrinſically; God, and all of God's, is theirs, Father, Son, and Holy Ghoſt; God the Father is reconciled to them in Chriſt, God the Son is their Redeemer, and the Holy Ghoſt is their Preſerver and Sanctifier, pitches up his abode with them, and is a Pledge and Earneſt to them of their heavenly Inheritance; God the Father is theirs in all the fulneſs of the God head, God the Son is theirs in all his fulneſs as Mediator; God the Holy Ghoſt is theirs in all his Offices.

in him) than that of too swift an Utterance, *ev*
Admiration; which plainly set forth the quick Zeal
Ardour he had to the Interest of his most glorious L
and Master. Truly, the Delivery and Repetition of t
following Discourse, *has been so Sweet to my Soul, tha*
could not be Covetous in keeping all to my self; but be
willing that every one may participate of the sa
Blessings I wish for, I have here exposed it to publi
View, more especially to encourage young Ones to imit
our Maiden-Scribe, who took it in Short-hand (as it
from the Minister's own Mouth, and now calls for y
serious and solemn Perusal.

Preach

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none of these, can ever separate between a Believer
d his God, 2 *Tim.*4.17. when *Paul* was to appear before
ro, *All Men*, saith he, *forsook me*; all that pretended
iendship to me *forsook me*; but still God was with him;
God stood by me, and delivered me out of the Mouth
the Lyon. Now this gracious Presence of God in all
aces, and at all Times, may arm us against Fears in times
Danger, What need we fear Danger, when we have al-
ys the gracious Presence of God with us? A Child may
afraid to go in the dark alone, but if his Father has him
the hand, he will not be afraid: So though our Condi-
ons are dark and dismal, and we may be afraid from a
rinciple of Nature; yet if we consider, that God our Hea-
nly Father has us by the Hand, we need not be afraid.
herefore saith *David*, *Though I walk through the Valley*
the shadow of Death, yet will I fear no evil, for thou art
ith me, Psal. 23.4. And so in *Deut.*9.3. *Moses* incourages
e People of *Israel* against all Dangers, telling them, that
od will be with them. And in *Isa.* 43. 2. God tells his
eople, for their Comfort in Affliction, *When thou passest*
rough the Waters, I will be with thee; *and through the*
vers, they shall not overflow thee: when thou walkest
rough the Fire, thou shalt not be burnt; *neither shall the*
ame kindle upon the. Fire and Water, in their places,
e good Servants, but out of their places, they are bad
lasters; Fire on the Hearth is comfortable and useful,
t Fire in the House is terrible. Why! but if God's
eople be in a fiery Trial, he will be with them; no Fur-
ce of Affliction shall ever be too hot for them; and
kewise in the Water he will be with them, to bear them
from sinking: No Floods of Affliction shall overflow
e People of God. Again, This Presence of God will
ford us Comfort and Relief in times of Scarcity; if a
ock of Sheep have a provident and careful Shepherd,
will not let them want Food: Why, God stands in
is same relation to his People, *Psal.*23. 1. *The Lord is*
y Shepherd, hence *David* concludes, *I shall not want.*
that this gracious Presence of God will give us ground
hope in all places, and at all times, even in Persecutions,

Tempta-

2ly. God is a Portion far excelling all others.

1st. As he is a ſuitable Portion.

2ly. As he is a Soul-ſatisfying Portion.

3ly. As he is an omnipreſent Portion. He hath neral Preſence, w hereby he fills Heaven and Eart Preſent in all Places, and at all Times, *Jer.* 23. 24. *Ca hide himſelf in ſecret places, that I ſhall not ſee him? the Lord.* We can hide our ſelves no where from his ſeeing Eye, for he is Omnipreſent, and fills Heaven Earth, no place can hide from the preſence of *Pſalm* 139.

Now this general Preſence of God, is ground of Terror to wicked Men; no place in Carmel, or ho the Rock, is able to ſhield them from the ſtroke of revenging Juſtice. But then God hath a gracious ſence, with which he is preſent with his People. There the Apoſtle, writing to the *Hebrews*, exhorts them t content with ſuch things as they had, though they not ſo much Plenty as others in the World, yet ought to be content, becauſe he is Faithful, who promiſed, *I will never leave thee, nor forſake thee.* Preſence is ground of Comfort to his People, at all ti and in all Conditions. God's People may be ſepar from their Friends, from their Injoyments, and one f another, but ſtill God is preſent with them. When *ham* was called out of *Ur* of the *Chaldees*, God led about from one Nation to another, and from one K dom to another, and yet all the while was gracio preſent with him. And ſo *Joſeph*, though betray'd his Brethren, and ſold into *Egypt*, and there put into ſon; yet God was with him. And *David* likewiſe, tho perſecuted by *Saul*, and his Courtiers, and driven f one Mountain to another, and from one Rock to anot yet God was ſtill preſent with him. Afflictions may ſe rate between Believers, and their Friends and Relatio but they can never ſeparate between God and his Peo Poverty may ſeparate between a Man and his Rich Sickneſs may ſeparate between a Man and his Heal Perſecution may ſeparate between a Man and his Safe

rtion, there is every thing in God that is good, or t will ſuffice for making us Happy here, and in the orld to come: But thus it is not with worldly Porns, ſome have one thing for a Portion, and ſome other, but few have all things; ſome have Riches for Portion only, ſome have Honours only, ſome have auty only, ſome have good Education only for their rtion, but neither Riches nor Beauty; few have all eſe, but God is a full Portion.

ſly. He is a pure and unmix'd Portion, he is a Sea of weetneſs, without one dram of Bitterneſs, an Ocean Delight, without one dram of Gall; there is nothing Sweetneſs in God to a Believer, *Cant.* 1. 3. *Thy ame is as Ointment poured forth:* Ointment in the ttle may be excellent, but when it is poured forth, it weetens and Perfumes the whole Room in which it is, d is pleaſant to all. Why, ſo the Attributes of God e pleaſant to all that have an Intereſt in him, he is weet in Juſtification, and ſweet in Sanctification; as e Apple-tree is pleaſant becauſe of its Fruitfulneſs and adineſs, a Perſon may ſit under the ſhadow thereof; o God, and all of God, is pleaſant to a Believer: You now there is a great deal of difference between an pple-tree and other Trees, the Apple tree is full of leaſant and delightful Fruit both to the Eye and Taſte, is good both in reſpect of its Beauty, Shade, and the efreſhment it yields: So Chriſt, the bleſſed Apple tree, pleaſant to a Believer, in that his ſhade is ſufficient to reen us from the Wrath of God's Juſtice, and likewiſe cover us; and alſo in that he renews and Sanctifies us the whole Man. All the Graces of Chriſt wrought the Hearts of his People are pleaſant; the Grace of epentance, whereby they are enabled to mourn for Sin, pleaſant; theſe Showers are many times like to Sunowers, very pleaſant; theſe Spiritual Dews are like to e Refreſhing Dews upon the tender Herb, they miniſter omfort to the People of God, even the reflecting upon em when they find they can mourn for the Sins they ve committed againſt their good God: So that God,

and

Temptations and Desertion: If we have any ground conclude, that he is our Portion, we may also conclu that he is our God still: If a Child be in a dark Cha ber, and know not that his Father is near him, he u cry out for fear; but when he knows that his Fathe near him, he will be contented: So when we know t God is near us, we may be contented whatsoever C dition we be in. But it is not thus with the Portions the World, A Man cannot always have his Portion p sent with him, he may be banished from his House, whe he has warm Lodging, and Conveniencies, (neither he always have these where-ever he is) he cannot ta these along with him to a Prison, or where-ever he go nor can he make use of them at a distance. But now Man that hath God for his Portion, he hath his Porti always with him, at all times, and in all places, and m make use of it for his Comfort and Rejoycing at times.

In the next place, As God is an Omnipresent Portio so he is a full Portion: In one God is every thing, he as I may say, a bundle of all Perfections, all the Perf ction and Beauty of Saints and Angels, yea, of all Creatures, is in him; all the Goodness that is in the Cre ture, comes from him, he is the Fountain whence all the Rivolets flows. When he says, *I will be thy Portion*, says all that can be said; as we can have nothing better so we can have nothing more; for God to say, He will b our Portion, is more than to say, Riches and Honour shall be thine, Might and Perfection shall be thine, Beauty shall be thine, yea, all Worldly things shall be thine These are but particular Goods, but God is an universal Good; these things may be enjoyed to day, and lost to morrow; but God's People can never lose him. Whe he says, He will be their Portion, they may sit down, an make out of it what they will: This may be to them Light in Darkness, Peace in Trouble, Comfort in Sor row, Riches in the midst of all Poverty, Liberty in the midst of Restrainments, Safety in Danger, Nobleness in Meanness, and Debasements here below: God is a full

Portion,

Vanity and Vexation of Spirit. Put the Case a Man uld put his Child to a Nurse that should seem to e two great Breasts full of Milk, but no Milk in m, only Wind in the one, and Vexation in the other. ny, thus it is with the Creature, and God does it on pose to wean us from the Creature, that our strong res might be drawn off from it, and fixed on himself. w do People rise early in the Morning and go to Bed at Night; how do they fill themselves with Cares to get Estates, and raise their Families in the World; when they are got, there is care in the keeping, and n they are lost, there is trouble in the parting with n; the greatest Pleasures have great Bitterness in n. The Epicure that delighted himself in satisfying ensual Appetite, what did he get to himself when he ed with these things? why, at last he finds himself er a mistake. What does the Wanton and Unclean by wallowing in his unclean Bed? but only a waste is Flesh and Bones and Marrow. What does the d Man get to himself? but Debasement in the end. at does the Drunkard get as the Fruit of all his Pots drunken Bouts, but a Consumption and Dropsie up- is Body: So that there is Bitterness mixt with the test of Creature Enjoyments. God lays on Bitter- on the sweetest Breast of the Creature; as the sweet- *Rose* has Prickles about it; and the *Bee* that is, as it , a Bag of Honey, yet it has in it a sharp Sting.

hly, God excells all other Portions, in that he is ulness and sweetness of all other Portions, and there- *David* cries out, *Psal.* 73. 25. *Whom have I in Hea- ut thee, and there is none upon Earth that I desire mparison of thee*: Now *David* was a great King, populous and numerous Army, had great Allies Friends, and yet all this is nothing to *David* in com- on of God; yea, Heaven it self that is a place of and Felicity, yet this, without the Enjoyment of would not have given Contentment to *David.* A ver may make up all his wants in God; if he want leness of Birth here, he may make up this want. *Joh.*

and all of God, is pleasant to a Believer, according to that in *Prov.* 3.17. *All God's ways are Pleasantness and Peace.* So again, God is Sweet to his People even in Afflictions. Afflictions of themselves cannot do good to the Person afflicted, but when God is pleased to bless them, they tend to the good of the Soul, *Heb.* 12. 10. *No Affliction for the present seemeth to be joyous, but grievous: Nevertheless afterward it yieldeth the peaceable Fruits of Righteousness unto them which are exercised thereby.* Therefore many a Saint may say, unless I had been undone I had perished. I might have gone on to have sinned, and have lain in my Sin and died for my Iniquity, if God, by his Afflictions had not convinced me of Sin, and turned me to himself. Therefore saith the Psalmist, *Blessed is the Man whom thou chastenest, and causest to learn out of thy Law.* When God is pleased to teach any by the Rod of Correction, it is a Blessing to them. Therefore *David* says *Psal.* 119.71. *It is good for me that I have been afflicted.* The Lessons that God's People will not learn by his word, he makes them to learn by his Rod, *Micah* 6. *Hear ye the Voice of the Rod.* Every Rod has a Message to us from the Almighty; and as the Word of God is never well heard by us, till it speaks effectually to our Souls, so his Rod is never well felt by us, till we feel it effectually working in us to the Profit of our Souls. God's Rod was like the Rod of *Jonathan* stretched out in the Wood, that had Honey at the end of it; so God's Rod has Sweetness in it, even at the end of it. Those Flowers are the Sweetest that grow nearest to the most nautious and poysonous Herbs, for these suck out the Venom out of the Earth so that the Flowers that grow near them are the Sweetest. And so it is here, The Comforts that come to the People of God by Afflictions, they are the best and the sweetest Comforts; therefore said *David*, *It is good for me that I have been afflicted.* Now Worldly Portions are not thus, the best of them are Vexatious; and therefore *Solomon* who had more Experience than all that had gone before him, when he had run through all the Creation, he writes this Motto on the Forehead of all, *Vanity of Vanities,*

comforted of God; they were not only com-
rted themselves, but able to comfort one another.
gain, Doth a Child of God want Friends, why God
ll be to him a Friend; never any Child of God want-
a Friend. As a Believer may make up all his wants
God, so God will make up all his wants to him; God
a Believer's All, he is his All in regard of Nobleness,
reatness, Riches, and Relations: As the light of the
un is all in all to make it Day all the World over, and
s heat is all in all to make it Summer; and so likewise
s it is all in all in its Influences to make it Spring and
arvest every where, for the Moon and Stars can ne-
er make one Day, nor never make it Summer, but the
un can make Summer, and Spring, and Harvest,
the worst time that can be in the World; so God is
ll in All to his People. Now certainly this is a great
dvantage for a Person to say, That God is the Fulness
d Sweetness of all his other Portions; to say, though
oble, yet God is my Portion, though Rich in the World,
t he is my chief Good; though I have Friends, yet he
my best Friend; God is the sweetness of all other Por-
ons, like the Branch of the Tree that God shewed *Mo-*
, *Exod.* 15. 25. when they came to *Marah* the Waters
re bitter that the People could not drink; but God
ewed *Moses* a Tree which, when he had cast into the
aters, they were made sweet: So it is here, God be-
g our Portion, sweetens every State in this World;
hes with Thankfulness, Poverty with Contentedness, Af-
tions with Comfort, a Prison with enlargedness of Spirit,
rsecutions with Joyfulness: But now without God, e-
y thing is nothing to the Soul; as the World without
Sun would be but a dark Dungeon, or as the Body
thout the Soul is but a dead lump of Earth; so all
thout God is nothing to the Soul. How uncomfor-
le is it for a Man to say, I have Beauty with *Absalom*,
I have not God for my Portion? I am a great Poli-
ian in State Affairs with *Ahithophel*, but I have not
d for my Portion? I have with the rich Man Barns
l and Garners full, but I have not God for my Portion?

1. 12. *To as many as received him to them gave he* [p]*er to become the Sons of God:* If thou want Honour God be thy Portion this will make thee Honourable. 1. 5. *He hath loved us, and waſhed us from our Si*[n]*s his own Blood*; and hath made us Kings and Prieſt[s] God and his Father. The Royalty and the Prieſth[ood] you know, was a great Dignity to the Jewiſh Nat[ion] why, our Lord Jeſus Chriſt hath made us Kings Prieſts to God. If a Believer want Riches, God is to them, 2 *Pet.* 1. 4. *Whereby are given unto us ex*[ce]*ing great and precious Promiſes.* Again, If a Belie[ver] ſo poor as to want cloathing, he has the beſt Ro[be] Heaven for the covering his Soul; and therefore, the *Prodigal* came home all tattered and ragged Father calls to his Servants, *bring forth the beſt Ro*[be] *put it on him*, intimating, that he ſhould be cloathed the Robe of the Righteouſneſs of Chriſt; ſo, I ſay poor Sinner, when he returns home to God, he ſha[ll] his Soul cloathed with the beſt Robe in Heave[n] Righteouſneſs of Chriſt. Again, Has a Believer l[ittle] tle Food, has he but a brown Cruſt, or a Cup o[f] Water, yet God has provided, and ſpread him a with all manner of Dainties to feed on; *Mat.* 22. *hold I have prepared my Dinner, my Oxen and m*[y] *lings are killed, and all things are ready, come u*[nto] *Marriage* by Faith, come and feed upon them, and them your own. Again, If God be your Portion row, he will be ground of Comfort to you, and on you as all your Exegencies require: And the[n] when the Apoſtle was in *Aſia*, and was preſſed measure, and had the Sentence of Death in himſe[lf] then God gave him full meaſure for meaſure, and for weight; as Men filled the Cup of his Affliction full, God filled the Cup of his Conſolations overflo[w] full; 2 *Cor.* 1. 3, 4. *Bleſſed be God, even the Fa*[ther] *our Lord Jeſus Chriſt, the Father of Mercies, a*[nd] *God of all Comfort, who comforteth us in all our T*[ri]*tion, that we may be able to comfort them wh*[ich] *in any Trouble, by the comfort wherewith we our*

ſtuous. God deals with his People as Parents do their young Children, they do not always give them things they would have, but thoſe that are beſt for ; Children would have Knives it may be, but Pa- knows they would wrong themſelves, and know ow to uſe them, and therefore they give them that is more convenient for them ; ſo God does not al- give his People what they would have as to world- ings, becauſe he knows they would abuſe themſelves with, and turn them to the great wrong and injury ir Souls, but he gives them that which may be beſt eir Souls, and makes their ſtate and condition in World, be it what it will, turn to their Advantage ; 8. 28. *All things ſhall work together for good to thoſe love God, and are the called according to his purpoſe.* the People of God are bleſſed in their beſt, and in worſt things, in Health and in Sickneſs, in Eaſe and ain, in Strength and in Weakneſs, in Proſperity and verſity ; they have all with the Love of God, God tifies their conditions in the World to them, even Afflictions, and ſanctified Affliction and Adverſity, tter than unſanctified Proſperity ; were thy condi- in the World ever ſo good, hadſt thou ever ſo much nty and Peace, wert thou ever ſo Proſperous, if God ctified it not to thee, it might be worſe for thee than ſe Condition in the World, if ſanctified by God ; ctified Poverty is better than unſanctified Riches, ſanct- Sickneſs is better than unſanctified Eaſe, ſanctified ſs is better than unſanctified Gain in the World : the other hand, when a Perſon's Condition in the rld is unſanctified to them, it becomes a great Snare, occaſion of much Sin to them ; *Pſal.* 69. 22. *Let Table become a Snare before them, and that which ld have been their welfare, let it become a trap :* As had ſaid, let all the Plenty, and all the Varieties Dainties ſet before them become a Snare.

here are many that eat the ſweeteſt Morſels, and k the moſt luſcious Draughts, and eat to the full, and comes a Snare to their Souls, they grow forgetful of God

I have a Crown and a Kingdom with *Saul*, but I have God for my Portion? This must needs be uncomfortable, if we could say, all were ours but God, and he is not ours, nor reconciled unto us in Christ; our not having him imbitters all our Enjoyments; whereas our having him, sweetens all other portions unto us. How comfortable is it for a Man to say, though Poor, I have God for my Portion? Though Despised, I have God for my Portion? Though Sick and Pained, God is my Portion. Though Tempted and perplexed by Satan, yet God is my Portion? Though Imprisoned and Persecuted, Reproached and cruelly Used, yet God is my God still and my Portion still? This must be wonderful matter of Joy and Comfort to a Believer, it is God that sweetens all the portions of the World.

7thly, Another Excellency that is in this above all other portions is, That this sanctifies all other portions that a Believer enjoys, this mixes Mercy with Afflictions, and makes Mercies and Afflictions joyn hand in hand; having God for thy Portion, gives thee a Covenant-right to all that thou hast; by sinning in our first Parents we lost a right to all that we have enjoyed, Sin hath brought a Curse on all that thou enjoys, it brings a Curse on thy worst things and on thy best things; *Mal.* 2. 2. *I will Curse your Blessings, yea I have cursed them already.*

They that have not God, have a Curse mixed with all they Enjoy; *Prov.* 3. 33. *The Curse of the Lord is in the House of the Wicked*: The Curse of the Lord in a House, is like a spark of Fire in the thatch of a House, which wanteth nothing but a blast of Wind to blow it up into a Flame; so we see the Curse of God upon Persons hath wasted Estates, and ruined Families: But now, by an Interest in God, all Curses are removed, so that whatever their Conditions be that are the People of God in the World, they come from the best God, and are best for them, yea and they come in love to them; *All the ways of the Lord are Mercy and Truth to such as keep his Covenant and his Testimonies*, Psal. 25. 10. All his Providences whether favourable or cross, calm or tempestuous.

one Believer more, and another leſs, but he loves them all with the ſame Love; nor does he pitty one more and another leſs, but he pitties them all with the ſame pitty. They have all an equal Intereſt in the ſame Power of God to protect and preſerve them, and likewiſe in the ſame Love of God, to provide for them. They have alſo an Intereſt in the ſame Fulneſs of Chriſt, as a common Treaſury out of which he gives all his People a Sufficiency to bear their Charges in the Wilderneſs of this World, *John* 1.16. *Of his Fulneſs have all we received, and Grace for Grace.* Saints before the Law, Saints under the Law, and Saints ſince the Law, have all been ſupplied out of this ſame Fulneſs, and yet he is the ſame ſtill, he is the ſame Robe to cover all his People, he is the Lord our Righteouſneſs, not only was he ſo to the Prophets and Apoſtles, but he is ſo to every Believer, *Zech.* 13.1. *In that day there ſhall be a Fountain opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem, *for Sin, and for Uncleanneſs.* It's call'd a Fountain opened, to imply the Publication of Chriſt's Blood, and the Commonneſs of it, to all them that believe on him. And ſo likewiſe the Faith given to one Believer, is beſtowed on another, *Tit.* 1.4. it is called *common Faith.* And ſo you read of the People of the *Jews*, when they came up out of *Egypt*, they all went through the *Red-Sea*, and were all Baptized in the Cloud, and in the Sea, and they all eat of the ſame Spiritual Meat, and all drank of the ſame Spiritual Drink, for they drank of the Rock that followed them, and that Rock was Chriſt. The rich Believer did not eat of one ſort of Food, and the poor Believer of another; the rich Believer was not Baptized in one way, and the poor in another; Baptiſm may be adminiſtred to one as well as another; to the Children of the Afflicted, as well as the Children of the Proſperous Believer. And ſo likewiſe all Believers have a Right to the Lord's-Supper, to eat the Bread, and drink the Wine, one as well as another, the Poor as well as the Rich. And ſo likewiſe Salvation is a common Salvation, common for one as well as another, in *Jude* 4. you have it ſtiled, *the common Salvation*; Kings and great ones are not ſaved

in

God, and unthankful and remiss in the Duties of Go
Holy Worship; yea, it occasions much Wantonness, J
5.8. *They were as fed Horses in the Morning: every*
neighed after his neighbours Wife. The best of a Sinner
worse than the worst of a Believer; look on a Belie
in his worst Estate in the World; *Lazarus* begg
Crumbs from the rich Man's Table, *Job* on the Dung
Joseph in the Prison, *Jeremiah* in the Dungeon, *Daniel*
the Lions Den, and all these are better than the best
Sinners, at their best Estate, for they have his Bless
on their worst Estate, when Sinners have his Wra
and Curse with all that they have.

8ly. Another Excellency of this Portion, wherein
excels all other Portions, is, that it is a common and u
versal Portion, it admits of a Propriety in a Communit
every Believer may enjoy God fully, as if there w
none to enjoy God but him alone; as a Sermon preach
to a Multitude, suppose Five thousand Persons could
come within the hearing of it, and had all Memories a
Understandings proportionably alike, and that th
might every one carry away the whole Sermon, and ye
not one have the less for another; or as the Sun shines
many Countries at one and the same time, and yet o
has not the less of the Sun-shine for another: So God
a Portion common to all Saints, They have all an equ
Share in God as Father, in Christ the Son as Redeem
in the Holy Ghost as Preserver and Sanctifier, as Chi
dren of the same Parents, have all an equal Share in t
Parents, the Youngest as well as the Eldest, the most D
formed as well as the most Beautiful, the most Sickly
well as the most Healthy: So here all Believers a
Children of the same Father, Brethren of the same elde
Brother; They have all an equal Interest in God; an
are all Joynt heirs with Christ, as Members of the sam
Body, have an equal Share in the Head: The Foot ca
not say, that it has more Interest in the Head, than th
Hand; nor the Hand cannot say, that it has more In
terest in the Head, than the Foot: So all Believers hav
an equal Share and Interest in God; God does not lov
on

ple good, but will put his fear in their Hearts, and they ll never depart from him, *Hosea* 2. 19. God promises t he will be a Husband to his People for ever, *And I betroth thee unto me for ever*; Psal. 48. last verse, *God is our God for ever and ever; he will be our ide even unto Death.* This Covenant is held in Christ Head, it is bottomed on the Terms of Grace, and nded on the sure Foundation of Mercy; and so long Christ shall remain our Head, so long as the Divinity ll be united to the Humanity, so long as the Covenant Grace remains unviolated, this God shall remain thy rtion, and nothing within or without thee shall be able make thee lose this thy Portion. Many a Child of God, m a sense of many Failings in himself, and Inabilities to rform Duties, may be afraid that he shall fall away; God has taken care for the securing of his People, t will have respect even to his weakest ones; *He will break a bruised Reed, nor quench the smoking Flax*: Reed is weak at the best, and smoking Flax is easily enched: But God will take care, though the Grace be eak, yet it shall not be quenched. Again, Thy Corruptions, though strong, shall not destroy thee, thou complainest of an impenitent, [illegible] and [illegible] as *David* complained of the [illegible] *Zervidh*, *They are too strong for me, I shall one [illegible] perish by them*: But God ath promised, Sin shall not have Dominion over you, or you are not under the [illegible] under [illegible] you re not under the Law [illegible] the Covenant of Grace; and [illegible] shall Satan prevail against you, [illegible] *God of Peace shall bruise Satan under your Feet* [illegible]. It is but a little while, and God will be sure to [illegible] him under your Feet.

Again, if God be thy Portion, it is not the Sin that thou hast committed against him, that shall make thee lose him, *Isa.* 43. 25. *I, even I am he that blotteth out [illegible] for mine own sake, and will not remember thy sins.* If our Sins must be pardoned for something that we must do for God, that is Meritorious

 or

in one way, and the Poor in another, but all are saved one way. And also Heaven is the common Home for Believers, it is the common Receptiele of all the People God, *John* 14.2. *In my Father's House are many Mansi if it were not so I would have told you: I go to prepar place for you.* Now herein lies the Excellency of t Portion above others, It is a common Portion, every B liever may enjoy it fully, as though there were none enjoy it but him alone, none have the less for anoth Worldly Prerogatives makes no difference, here God the same to the Meanest, that he is to the Richest Believe But now Worldly Portions are not so, every one ha the less, by how much another hath the more; Childre of the same Parents, they have some less and some more should all have equally alike, some would not have much as they have; so one Neighbour hath the less, t how much another hath the more: And therefore th excels all other Portions, in that it is an Omnipresen Portion, and a full Portion, a pure and an unmix'd Portio the Fulness and Sweetness of all other Portions, and th which Sanctifies all other Portions, and in that it is common and a universal Portion.

Ninthly, It is a sure and lasting Portion, a sure an certain Portion, that thou canst never lose, thou may lose other Portions, but this thou canst never lose. Th Covenant of Grace is an everlasting Covenant, so lastin that it lasteth for ever, *Isa.*55. 3. *Incline your Ear, a come unto me: hear, and your Soul shall live, and I wil make an everlasting Covenant with you, even the sur Mercies of* David. Men may make Covenants, and break them at their pleasure: But when God makes a Covenant with his People, he makes it for ever, and th Mercies promised them in Christ, are sure and everlasting. *Jer.*32 40. *And I will make an everlasting Covenant wit them, that I will not turn away from them, to do them good; but I will put my fear in their Hearts, that they shall not depart from me.* Many may promise to do good to others, but they may fail, and turn away from their Promise, but God will never turn away from doing his

People

is merciful, and there hath no Temptation taken but what is common to Man; and besides, God with the Temptation, make a way for escape. when *Paul* met with a Temptation that was like too strong for him, he made Supplication to God, prayed frequently and fervently, and he had this er, *My Grace is sufficient for thee.* So that this is excellent Portion, nothing can be able to take it us, nothing within us, nor nothing without us. this it is not with Worldly Portions, They may taken from us, 1 *Tim.* 6. 17. *Charge them that are in this World, that they be not high-minded, nor in uncertain Riches,* They are here to day, and to-morrow, and therefore are compared to an e's flight towards Heaven, you may see it fly in Air for a little while, but it will be soon out of sight: And thus it is with the things of the rld, you may be in the Enjoyment of them to day, they may take their flight from you to-morrow; Man that has a great Flock of Wild Fowl in his ond, upon the breaking of a small Stick they may ne: Even so Worldly Enjoyments may quickly the Owners thereof: How many great Families, have had brave Estates, have in a short time been destitute of all? How soon may a wicked Course Life run through a great Estate? A Whore, and a rigal Course of Life, will bring a Man to a piece Bread: A fine Back, and a dainty Tooth, will bring to Poverty: Many Families have been ruined wicked Courses: So that the Portions of the World uncertain: But God is a Portion that can never

God is a securing Portion: As a Shield is for Security of a Man, so God secures his People; fear both he, *Fear not,* Abraham, *I am thy Shield, thy exceeding great Reward:* So long as a Shield firm, there is no danger of the Body; and there- saith God, *Fear not,* Abraham, *I am thy Shield.* if this were too little, he compares himself to a

or Satisfactory, we might be afraid that we should
God, as a Portion, when we fail; but saith God,
even for mine own sake that I pardon your Iniq
and blot out your Sins: So that none of these
separate you from God, and therefore be of
cheer.

Again, The World is an Enemy to a Believer
Christ has conquered it, *John* 16. 33. *But be*
cheer, I have overcome the World. So that it
ther the World, nor Satan, nor any other Enemy
shall separate between God and the Soul, *Rom.*
There is therefore now no Condemnation to them
are in Christ Jesus. The word in the Original
emphatical, there is not one Condemnation; so
Sins, so many Hells and Condemnations are defe
but yet *There is not one Condemnation to them tha*
in Christ Jesus. And again in Verse 33 of that
Chapter, saith the Apostle, *Who shall lay any thi*
the Charge of God's Elect? Who? Why the Devi
World, and their own Consciences accuses them
all this is nothing, God Non-suits all Bills of
ment against his People, and casts them out
Court of Heaven: Many Accusations shall be br
against them, but none shall be able to fix any o
upon them, our own Consciences may condemn u
Law of God, and the Justice of God may co
us, yet it is Christ that died, and who is he that
condemneth? Christ died to answer all Bills of Indict
against his People; and he not only died, but
again, and his Resurrection was a perfect Manifes
to Heaven and Earth, to Men and Angels, that
Work of our Salvation was accomplished and fin
by Christ: So that it is not any of these Evils
different, that can deprive us of an
Portion.

Again, Neither is it Temptations that can
many a Child of God thinks, if once
more were added to his Temptations,
overcome, and so down to the Grave

Eleventhly, This Portion far excels all other Portions, that it is an indeficient Portion, it cannot be worsted, keeping, nor wasted by communicating to others; they that came into the Camp of the *Assyrians*, and entered into a Tent, and eat and drank, and carried away Gold and Silver, and buried it, and went into another, and did likewise, and out of that into a third, and left more behind them than they took with them. So here you may come and supply all your Wants, and God, and yet still he remains the same that ever he was; like the Sun, you may take as much of its light and influences as you can desire, and yet you must have as much as was before: The Sun has shined for Five thousand Years and odd, and yet there is as much Light and Heat in the Sun, than it had at its first shining in the World: So there is enough in God for the supply of all his People, and he only can make his People blessed in the Enjoyment of himself. Thus God is an indeficient Portion. [illegible] *First*, He is indeficient in regard of the many Numbers to be supplied from him. Thousands of Saints, in all Ages, received from him, *Of his fulness have all we received, and Grace for Grace*, John 1. 16. As a Child receives from its Mother Member for Member, and Limb for Limb, so all the People of God, though many in number, have a supply of all their Wants from him. Rev. 7. 9. you read of some out of all Nations and Languages, and People, were redeemed by the Blood of the Lamb.

Secondly, God is an indeficient Portion, in regard of his pardoning Mercy. The Number of the Sins of his People are beyond all reckoning; it is impossible for any man to keep a just Record of the Sins he is guilty of in his Thoughts and Passions, of his Words and Actions; he cannot keep a Record of the Sins of Omission and Commission. Nay, they are so multiplied, that all the World cannot keep a Record of the Sins of one Believer; and if not of one, how much less of the Sins of all Believers in the World: And yet notwith-

Wall of Brass, *Jer.* 1. 18. *I will be a Wall of* [illegible] *unto thee:* And if this be too little, he *will be a* [illegible] *Fire*, Zech. 2. 5. A Wall of Stone may be [illegible] down, and a Wall of Brass may be blown up, [illegible] dare come near a Wall of Fire, or set Ladders to [illegible] that Wall. When the King sent some of his Co[illegible] to fetch *Jeremiah* and *Baruch* to him, that he mig[illegible] them in Prison, it's said, the Lord hid them, he [illegible] them, so that they could not be found: Also the [illegible] secures and saves his People in Temptation, and [illegible] ction, as he did *Daniel* in the Lyon's Den, [illegible] Three Children in the Furnace; God's People [illegible] Sin more and oftner, but that he secures them. [illegible] fore our Lord Christ tells *Peter*, Simon, Simon, [illegible] *Satan hath desired to have you, that he may sift* [illegible] *Wheat, but I have prayed for thee, that thy* [illegible] *not.* If the Devil prevail so far as to tempt you, [illegible] he shall not prevail to undo and ruin you: So [illegible] God is a securing Portion. But thus it is not wi[illegible] Portions of this World, they cannot secure the [illegible] that have them, but must be secured by their O[illegible] they may bring their Owners into Danger and [illegible] culty, but they cannot secure them from Danger [illegible] deliver them out of it. You read of *Nabal*, [illegible] had great Stone of Wealth, and increased [illegible] crease of the Field, and had great Possessions [illegible] and Herds, and Men-Servants and Women-[illegible] but the Year of his Prosperity was the Year of [illegible] culty, the *Philistines* [illegible] him: The more [illegible] are, the more they are [illegible] and [illegible] the Massacre of *Paris*, many Papists were [illegible] as Protestants, only for their Wealth. So that [illegible] an excellent difference between the Portions of the [illegible] of God, and the Portions of the World; [illegible] his People from and in Danger, both [illegible] Bodies, whereas the Portions of the World [illegible] Danger, but cannot secure their Owners from [illegible] Danger.

Eleventh

Thirdly, He is so in regard of the Sanctifying Graces of God's Holy Spirit. How unclean soever a Soul be, is able to cleanse it; and therefore Christ is compared to a Refiner's Fire, and Fuller's Soap, *as the Sins in our Garments are fetched out by Fuller's Soap, as Gold and Silver Oare are thrown into the Fire.* there is a Separation made between the Metal the Oare: So there is no Sinner so Unclean, Christ is able to cleanse him: It has to this end ased the Father, that all Fullness should dwell in for the Benefit of them that have an Interest in

Fourthly, This Portion is indeficient, in regard of Repairs of the Decays of Grace, and its Fruitful- Grace is never totally destroyed, it may be akened and under a Cloud for a while, but never olly extinguished or put out; it is like the Widows that never failed so long as there was any Vessel to pour it out into, 2 *Kings* 4. 6. but when there re no more Vessels to pour out into, *the Oil stayed.* Christ will never fail to give out of himself, so long any remain to stand in need of his Fulness, *Phil.* 4. 19. *God shall supply all your need, according to his ches in Glory by Christ Jesus.* Were they more than ey are, that stood in need of supply from God, yet ere were a Sufficiency in him for them all.

This Portion is Indeficient also, according to the plies of Grace, to the Degrees of Grace, and to the ntinuance of Grace. The *Jews* in the Wilderness er wanted a Supply, till they eat of the old Corn ed in the Wilderness, they had no Sowing, Tilling, no Barns nor Garners to supply them ith, and yet they never wanted so long as they re in the Wilderness; so God will never let his ople want a supply in the Wilderness of this World till he is pleased to Crown their Grace with lory.

Twelfthly,

notwithstanding they are so far past reckoning; God's Pardoning Mercy goes beyond all these, *Isa.* 55. 7. *Let the Wicked forsake his way, and the righteous Man his thoughts; and let him return unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly Pardon.* That is, he will multiply Pardons, as they have multiplied Sins. *David*, in his Penitential *Psalm*, prays, *According to the multitude of thy tender Mercies, blot out my Transgressions.* And again, in *Isaiah* 55. 9. *For as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* They might have said, We have sinned so much, that we are afraid there remains no more Bowels of Compassion. Now God, to take off this Objection, answers, *As the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.* You are ready to argue from the greatness of your Sins, to the Defect of Mercy, but I will argue from the greatness of your Sins, to the exceeding of the greatness of my Mercies. And who is able to measure the distance between Heaven and Earth? some have guessed it to be so many Thousands of Millions of Miles, but none can certainly tell the distance.

Again, God says, *He will cast his Peoples Sins into the Depths of the Sea.* If you throw a Mountain, or Hill, into a River, it will not cover it; but if you throw it into the Sea, the Water will so cover it, that it will never be seen again. So though your Sins are not only many, but great and mountainous, yet God's Mercies are infinitely greater. Thus he pardoned *Noah*'s Drunkenness, *Lot*'s Incest, *David*'s Adultery and Murder, *Peter*'s denying his Master, *Saul*'s Persecution, and adopts such great Sinners into Heaven: And what God has done he can do still, he is as Indeficient now as he was, his Pardoning Mercy is Indeficient.

Thirdly,

ever they had before : And all this is an Evi-
e that God may be injoyed as a Portion as well
oſſeſſed : But the Portions of the World are not
, they have many times more of the owners, than
owners have of them ; many have a Portion of the
rld, but they have not a Heart to do good there-
; and *Solomon* ſays this is a great Evil, ſaith
I have ſeen a Man to whom God hath given
es, and yet he hath not a Heart to do good therewith :
y in the World have Riches, and yet they cannot
d themſelves a good Meal to feed on, nor good
ent to cover them : *Job* ſpeaks of ſome ſuch,
in the midſt of ſufficiency are in Straights, they
have no Heart to make uſe of their Abundance :
s it is with many, their Deſires are after the
gs of this World, and their Hearts ſo ſet upon
, that their worldly Portions have more of them,
they have of their Portions.

the *Thirteenth* place, God, who is the Portion
is People, excells all other Portions, in that he
eatifying Portion ; *Happy are the People whoſe*
is the Lord, ſaith the *Pſalmiſt* ; he doth not
happy are the People that have Walls and Bul-
s ; he doth not ſay, bleſſed are the People that
Mighty, and Great, and Rich, but *bleſſed are*
whoſe God is the Lord, Pſalm. 144. 15. Happy
he People that are in ſuch a Caſe ; he had been
ing before, that *they were bleſſed whoſe Sons were*
lants grown up in their Youth, whoſe Children
like Olive-plants round about their Table, whoſe
ghters were as Corner-ſtones poliſhed after the ſi-
nde of a Palace, whoſe Garners were full of afford-
all manner of Store, whoſe Sheep brought forth by
and and ten thouſand in their Streets, whoſe Ox-
ere ſtrong to Labour, where was no breaking in,
complaining in their Streets ; but now, by way
orrection, ſaith he, *yea, happy is the People whoſe*
is the Lord. Though they have not outward
ings, yet they are Bleſſed with the enjoyment

Twelfthly, This Portion excells all other Portions in that it may be enjoyed as well as possessed. God's People have Communion with him, 1 *John* 1. 3. *Our Fellowship is with the Father, and with his Son Jesus Christ* : Believers have Fellowship with the Father, Son, and Spirit; they have not only a Right to the Possession of this Portion, but they are actually in the Enjoyment of it. Therefore our Lord Jesus Christ is said to come in and Sup with his People, and they with him; and he will take pleasure in his People in their Graces, in their Knowledge, in their Faith, in their Repentance, in their Heavenly Mindedness; and they shall Sup with him, they shall have more Grace, they shall have more Knowledge, more Faith, more Love, more Heavenly Mindedness, more Peace; God's People may enjoy his Peace within, when they have none from without; Phil. 4. 7. *And the Peace of God, which passeth all Understanding, shall keep your Hearts and Minds through Christ Jesus*; or guard your Hearts, as VValls and Bulwarks do a Garrison from an Enemy that does besiege it, so this Peace of God guards the Heart and Mind of a Believer from all its spiritual Enemies that would beleger it: And so *David*, *Psalm* 94. 19. *In the Multitude of my Thoughts within me, thy Comforts Delight my Soul*; so likewise God's People enjoy the Joy of God; 1 *Pet.* 1. 8. *In whom believing ye Rejoyce with Joy unspeakable and full of Glory*. Hence the Apostles, when they were beaten and used as common Rogues, went away rejoycing that they were counted worthy to suffer for the Name of Christ; and saith the Apostle *Paul* under all his Reproaches and Tribulations, *We Rejoyce*; he lookt on them as so many Marks and Badges of Honour, so that this Portion may be enjoyed as well as possessed. Some of God's People have found most Peace within when in Trouble from the VVorld without; more Comfort in a Prison, than ever they had before; more Assurance of his Love and Favour in a Prison, than

Now worldly Portions are not ſo, not becauſe they e evil, but becauſe Man is evil, and cannot make a od uſe of them; as a Portion of Food, though re- y good in it ſelf, tends to the Nutriment of the ſeaſe, rather than of the Body, from the Cor- ptedneſs of the Stomach; or as a Spider ſucks Venom d Poyſon out of the ſweeteſt Flowers, becauſe it is reeable to its Nature. So Men abuſeth a Portion of e World, and themſelves therewith; ſome make the World their God, as that Man you read of in *Luke* 12. 19. that ſaid to his Soul, *Take thine eaſe, eat, rink, and be merry.* Again, Some abuſe themſelves, nd their Portion of the World, by Drunkenneſs, *They riſe early in the Morning, that they may follow trong Drink, and continue till night till Wine inflame them: They ſtretch themſelves upon Beds of Ivory, and at the Lambs out of the Flock: And regard not the Work of the Lord, nor the Operation of his Hands.* Again, Some are proud of their Portions of the World; nd therefore in 1 *Tim.* 6. 17. you have this advice given, *Charge them that are rich in this World, that hey be not high-minded:* So that it is hard for them hat have the World, not to be proud of it.

Again, Some abuſe their Portions of the World to he neglect of God, as you ſee thoſe that are invited n the 22d of *Matthew*, to come to the Marriage of the King's Son, are ſaid to make light of it, and one goes to his Farm, and another to his Merchandize, &c.

Again, Some contemn God, and undervalue his Wor- ſhip; and ſay to the Almighty, *Depart from us, for we deſire not the Knowledge of thy ways.* Riches to un- ſanctified Souls, are but fewel to Luſt, and occaſions of Sin, and diſhonouring God: Many had not been ſuch great Sinners, nor ſo deep in Hell, had it not been for their worldly Portions; worldly Portions mend none in their Spirituals, but accidentally make many the worſe for the Enjoyment of them.

of all that is good ; God's People are bleſſed in this Life and that which is to come, bleſſed in this Life in the Pardon of Sin, *Pſalm* 32. 1. *Bleſſed is the Man whoſe Tranſgreſſions are forgiven, whoſe Sin are covered* ; it is not bleſſed is the Man who is Rich and Noble, but *bleſſed is the Man whoſe Sins are pardoned* ; ſo alſo, bleſſed is the Man that is in Christ Jeſus, Bleſſed though the Law threatens a Curſe to all that continue not in all things written in the Book of the Law to do them ; they are Curſed in their Basket, and Curſed in their Store, Curſed in all that they put their Hands unto ; but they that have an Intereſt in Chriſt, all Curſes are taken away from them, and they are Bleſſed, *Eph.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt* : The Bleſſings of Peace, Reconciliation, Juſtification, and Sanctification, do all that partake of in this Life, who have God for their Portion, and then in the Life to come, they ſhall be completly Bleſſed, *Rev.* 14. 13. *Bleſſed are the Dead which die in the Lord, for they reſt from their Labours and their Works do follow them* ; they reſt from their Labours, and from all Temptations and Troubles occaſioned by the Devil and their own Corruptions, and their VVorks follow them, all the VVorks of Piety and Charity that they have done, call to God for a Reward ; there is not a Tear that any of the People of God have ſhed, upon the review of their Sins they have committed, but ſhall be turned into everlaſting Joy ; not a Groan, but ſhall be rewarded with everlaſting Glory ; there is not any thing loſt for Chriſt, but it ſhall be rewarded, yea, all Tears ſhall be wiped away, there ſhall be no complaining in Heaven, no Devil to Tempt, no Sin to Diſturb our Peace, and VVound our Conſcience, but we ſhall be bleſſed in injoying of the Beatifical Viſion to all Eternity.

if God do not receive you? There are but two places to which all must go, Heaven and Hell; and you cannot think that God will receive you, if you have not an Intereſt in Chriſt: If you go not to God, and to Heaven, you muſt infallibly and unavoidably go to Hell: And how ſad will this be to you, to remember that you might have had God for your Portion, and would not: You will then remember, that you have this day, in this place, heard this Sermon: If you have not God for your Portion, when you are lying frying in Hell, the remembrance of theſe things will be a Scalding Ingredient to you. But on the other hand, if you get God for your Portion, you will with Comfort remember, that this word which you have heard this day, was for the good of your Souls: And therefore for the Lord's ſake, and for your Souls ſake, ſecure the State of your Souls, get an Intereſt in God, that he may be your God and Portion for ever.

Thus you ſee the Excellency of this Portion beyond all others, both as to Greatneſs and Goodneſs; and this ſhould be a Motive to you, to get God for your Portion. There are many of you riſe early, go to Bed late, take Pains, and indure Heats in Summer, and Colds in Winter, and all for a little Food to feed you and a few Cloaths to warm you, and Habitations to harbour you, and for ſomething for your Children; and yet you may go barely to the Grave: And could you get the Portions of the World, they are none of them like this Portion. Therefore let me intreat you never to be contented till God is your Portion: Conſider, ſo long as God is not yours, you have nothing between you and everlaſting Burnings, but the Patience of God: When you ſleep, you ſleep on the brim of Hell; when you awake, you awake on the brim of Hell: Would you be ſafe in your Sleep? Would you be ſafe when awake? Would you be ſafe when at home and ſafe when abroad in the World? Then get God for your Portion: You cannot be ſafe ſo long as God is not your Friend; for if he is not your Friend, he is your Foe: If he is not reconciled to you, and become your Father in Chriſt, he is your Enemy; and better all the Creatures were your Enemies, than God your Enemy; for he it is alone that is able to ſecure you from the Wrath of all united Beings; but nothing can be able to ſecure you from the Wrath of God. I have read concerning a Flatterer that had dainty Meats ſet before him, but a great Sword hung up over him in a twiſted Silk, that he could neither eat one bit of Bread, nor drink one drop of Wine, but look up in continual fear, leſt it ſhould fall upon him, and cut him aſunder.

So let me beg of you, not to be contented till you get God for yours; and look up to him by Prayer, that his Wrath cleave you not aſunder. Put the caſe you ſhould live theſe ten, or twenty, or thirty Years, and want nothing but the Love and Mercy of God, yet you muſt die at laſt; and where will you go then,

if

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But, here is one that loves the Ways of Truth!
Her Sun-ſhine Years the God of Heav'n hath bleſt,
And in that God, ſhe'ath fix'd her Hope of Reſt.
Heav'n gave her Breath, to Chant Poetick Lays,
'Twixt Chriſt, and's Church; Immortal be her Praiſe,
That ſhe may Crowned be with Grace, not Bays!
For, in her early Years, to Levi's *Tribe,*
She turn'd a Zealous Auditor and Scribe:
She Writ on Paper, that ſhe might impart
The ſame to others; but upon her Heart
Her bleſs'd Redeemer Writ, the Senſe of Sin,
(To pardon which, he Crucify'd had been.)
Whereat ſhe made no ſtay, but with his Merit,
Cloſed; and has His Mark upon her Spirit.
And, now my Readers, hear one Word, or two,
Which, as Incouragement may ſerve to you,
To teach your Children, in their early Days,
The way to ſhew their great Creator's Praiſe;
Strive Hard that they may learn to write Short-hand,
Whereby they'll have Refreſhment at command,
When Sermons fly (through Fancies) out of ſight,
Then they may read with Profit and Delight,
Refreſh their Memories, make Senſes whole:
And, who knows not, but that ſome Sin-ſick Soul,
As ſtanding Liſtning by, may hear the News
Of a Redeemer, and his Offers chuſe?
If ſo, no Wonder, for, Thus ſaith our Lord,
Faith comes by Hearing; Hearing by God's Word:
To Cloſe with which, in theſe our ſinful Days,
Give Grace, O Lord, that we may Sing thy Praiſe.

B.

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